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POETRY.

CHARITY.

FROM THE GERMAN.

Charity! decent, modest, easy, kind,
Softens the high, and rears the abject mind;
Knows with just reins and gentle hand to guide,
Betwixt vile shame and arbitrary pride,
Not soon provoked, she easily forgives,
And much she suffers as she much believes;
Soft peace she brings wherever she arrives;
She builds our quiet as she forms our lives;
Lays the rough path of peevish nature even,
And opens in each heart a little heaven.

Each other gift which God or man bestows,
His proper bound and due restriction knows;
To one fixed purpose dedicates its power,
And finishing its all, exists no more.
Thus in obedienee to what heaven decrees,
Knowledge shall fail and prophecy shall cease;
But lasting Charity's more ample sway,
Nor bound by time, nor subject to decay,
In happy triumph shall forever live,
And endless good diffuse, and endless praise receive.

SELECTIONS.

From the English Churchman.

ANGLO-ROMAN PREACHERS.

[We have had many satires written lately on "Evangelical" preaching—and the evils have been well depicted of that exclusive, or excessive, attention to the oratory of the pulpit, which unfits the expectant congregation to give their minds to the worship of Almighty God. The following is a satire upon the opposite extreme, from the pen of the Editor of a Roman Catholic Magazine—and coming from that quarter may be taken as good evidence of the state of things which has existed, and still, we suspect, exists, though the writer says that things have mended.

The extract is taken from an article in the last number of *Dolman's Magazine*—"A few Thoughts on Preachers and Preaching,"—and attributes the dissatisfaction which exists, with regard to the preaching of the Romanist Clergy, in London, to the over excitement of the rest of the service. He describes the arrival of a Roman Catholic family in London for the season.—*Ed.*]

"We will pass over their first few weeks' sojournment in London, and the busy, exhausting round of pleasure and sight-seeing they lead. Enough, that one fine sunny Sabbath morn finds them in their well-appointed carriage, rolling smoothly along the quiet streets to a London Catholic chapel; a chapel recommended to their patronage chiefly on account of the unrivaled excellence of its choir. We will suppose this visit to have been made ten or twelve years ago, when our London choirs were in their palmy state, and the singing the great point of attraction for strangers.

"The carriage deposits its occupants at the gallery door. Papa, a fine specimen of an English squire of ancient lineage, with mamma and the two daughters, enter the House of God with reverent steps and downcast looks. The attentive pew-opener shows them, with humble assiduity, to their well-cushioned seats in the gallery, where they have a fair view of the altar, the pulpit, and the choir. The pew-opener drops a lowly curtsey as they glide noiselessly into their seat, for her quick observant eye has already detected that they are of the true aristocracy of England.

"After a few minutes' pause, during which eyes are cast diligently yet furtively about, to see who are there and who are not, the solemn service of the day commences. The organ peals forth its deep and mellow tones, and the officiating priest sprinkles his flock with that most ancient lustration, the holy water.

"And here let me pause for a moment. What a contrast does this large London chapel, packed close with one vast sea of human heads,—with its decorated altar, its gorgeous, well-arranged service, and its magnificent choir, present to the small unpretending chapel in which this family pray and worship when at their country home? Perhaps, if the squire's family was musical, it might boast a seraphine, on which one of the daughters played, and with sweet yet timid tones might lead the tuneful choir of three or four village voices, in the '*Come let us adore the Lord;*' and, at the end of mass, the English version of the *Te Deum laudamus*. But in London, how different is the feeling excited in the heart of that fair and youthful performer on the seraphine! The solemn tones of the *Asperges* are heard; numerous voices of the finest calibre are blended in grave and stately harmony. Her heart swells within her, and tears of true devotion start to her eyes. How is that devotion deadened? How are those falling tears arrested? The *Kyrie Elieson* breaks forth; that solemn supplicatory prayer for mercy,—that brief yet earnest appeal for forgiveness to the three persons of the ever adorable Trinity. There is a dreamy pause in the singing, hitherto profound and devotional. The eyes of many gazers are now turned eager and expectant to the choir. An opera-glass is seen in the hands of many to assist the defective sight; some even turn their backs upon the altar, to gaze with greater ease. God Himself, the Incarnate Word, seems, alas! forgotten by many in the excitement of anticipated delight.

"A voice of superhuman sweetness, strength, delicacy, and refinement, is heard, appealing to the Redeemer for mercy to sinful man. At the first intonations of that marvellous voice the most languid are aroused. It is heard at first in a strain of gentle and exquisite melody that thrills through the heart, and soothes, yet saddens it even to tears. Well does the fair young scion of aristocracy remember that wondrous voice! She had heard its tones the preceding night at the opera. It is the celebrated Prima Donna who is now warbling the inspired strains of Mozart, in his matchless *Kyrie*. But in what way? As the deprecatory strain progresses, this splendid singer revels in a series of roulades and shakes that are sadly out of place in a prayer for mercy and forgiveness. The same exquisite, though misplaced skill is shown throughout. But, alas! this very exquisite warbling of the opera-singer but ill disposes the fair young country maiden for a devout attention to the prayers and sermon.

"The *Gloria in excelsis* is now entoned. The full strength of the choir is now brought to bear, for it is the great attraction of the morning. In one chapel a full band of instruments is provided on festal days; kettle drums and trumpets are in close rivalry with the powerful organ. Here again the fair neophyte is entranced. Every sense is bound in ecstacy. She is rapt in elysium. The triumphant jubilatory tones of the *Gloria* hold her spell-bound, and the splendid voices and magnificent music leave her nothing to desire. It is the opera over again for a *shilling!* What room is there for God,—what space for calm and holy and penitent thoughts; for that devout communion with heaven which purifies and sustains the heart in its earthly pilgrimage? Alas, none! The place, for the time being, seems divested of its sacred character; it is of earth earthly; and has a downward, sensual tendency, deadening every better and salutary feeling, and nipping in the bud every desire to walk humbly and righteously with God.

"But as all earthly pleasures must have an end, the *Gloria* comes to its finale. The long concluding fugue is over, the *Amen* for the two-and-twentieth time is sung; the organist has shown what he can do, by a marvellous exertion of strength and agility, in his concluding flourish on the pedals; and then the preacher comes forth. A dead silence, only interrupted by a solitary cough, pervades that vast assembly. Very many are prepared to profit by what they hear. With some it is different; they are to exchange one excitement for another; the choruses and solos of that splendid choir—its fine organ and skilful organist—for the solitary exertions of the pulpit orator. But he, in his humility, disclaims the name. He is only aware that he has souls to save; sinners to exhort, reprove, and convert; to sustain, by divine and eternal hope, the weary and struggling wayfarer, and to point out clear and well-defined to his dim and shrinking gaze a true and eternal happiness beyond the grave. It may be, he thinks little of that crowd of expectant and fashionable strangers, who come, per chance, to criticise, to be amused, but who would deem it a solecism to shed one tear in the House of God, or heave one sigh of regret from the admonitions of the preacher.

"Upon their world-worn hearts he is almost hopeless of making any impression. But he remembers, and with humble joy, there are many of his poor and virtuous flock there present; many, very many of the middle and higher classes, who come prepared by the grace of God to profit by his instructions, and who do not come with the feelings attendant on an exhibition.

"The preacher enters from the sacristy, into the close, ill-ventilated and heated chapel. At first he is almost overpowered with its languid influence. He is perhaps nervous, lest he should break down, his memory fail him, or one of the thousand accidents happen, which might mar the satisfactory delivery of his sermon. He is, besides, exhausted with the preceding labors of the day; mind and body are almost sinking under their depressing influence; but he has a holy and a noble task to perform, and he rouses, by a painful effort, every energy to perform that duty as well as he possibly can. Human nature can do no more.

"Turn we again to our good country family, who are listening with mute attention to what the man of God may say from the pulpit. There is no pulpit in their own little chapel; the elevation of the one they are gazing on surprises them, and they speculate on the consequences of a fall from that giddy height. Mamma listens for some time with most praiseworthy attention. But, unhappily, the good lady is visited with a distraction. She remembers with dismay that the Honorable Augustus L—— paid particular attention to her daughter Jane, on Friday night, at the marchioness's rout. It must not be thought of; he is only a *younger brother!* But soon this distracting thought is dismissed as sinful. Her maternal feelings, however, are aroused; the plume of her satin bonnet vibrates with her emotion; the annoying thought will come again and again, and is with great difficulty finally repressed. It however seriously indisposes her for the sermon.

"Turn we next to the squire, whose genial ruddy countenance and sturdy form stand out in strong relief to the pale and slim figures around him. He, too, good man, has his distractions. It was confidently whispered to him at the club the preceding night, that one of the sitting members of his county would certainly retire, and resign his representative trust. It was also broadly hinted (in strictest confidence) that the Government, if he would offer himself as candidate, would back him with its powerful influence. He was sure to win. These weighty thoughts he had been ruminating half the night, and in his drive to the chapel they had pre-occupied his mind. He is now sitting with closed eyes and reverently-attentive appearance; but that confidential whisper now occurs to his recollection, and steals away the power of attending to the discourse. He is running over in his mind the list of constituents, and is solving a difficult problem, between the safe and doubtful voters. He has it! A smile lurks on his full and well-formed lips; his eyes open with a look of conscious triumph, and they meet abashed the glance of the preacher, who is telling of death and immortality.

"But gently, most gently, must we touch upon the distractions of their blooming daughters. Alas! not so blooming as they were when daily inhaling the pure and healthful breezes of their own native hills; when it was their graceful duty, after the early prayers, to gather the matutinal bouquet, glistening with fragrant dew-drops, for their fond and kind mother. Late hours have thinned the roundness of their cheeks, paled their healthful glow, and somewhat dimmed the lustre of their deep blue eyes. A look of languor—fashionable to be sure—but telling of hot, and stifling, and crowded vigils at the shrine of worldly pomp and festivity. A year's amusement, forced into the brief space of a few weeks, has done its work on those fair daughters of our Catholic aristocracy. Their minds, too, have been in a ferment, in a constant feverish whirl of excitement. How can that mind subside at once into the calm and meditative state so necessary in the recipient of the Word of God! The thing is impossible. Their mental appetite has been fed on stimulants until it is wearied to satiety. What wonder then they have no relish for the plain and practical language of the pulpit? What wonder, when they are admonished by the preacher to love not the world, nor the things of this world, but to pursue earnestly an humble and penitential life, to shun dissipation, and to live so that they may die happy and go to heaven—that his words should fall upon their ears, cold, dull, and uninteresting? That world, which now appears to their young and inexperienced minds so fair and beautiful; that society, of whose pleasures they have drank so deep a draught—how can they despise its glitter—how can they yet fathom its heartlessness and the wreck of happiness it too surely entails upon those who waste their youth and energies in its service? The kind admonitions of the patient nuns at their convent school are now forgotten; but the stern lesson of experience they may haply learn in time; and when the soothing influence of religion mitigates their griefs, they feel, but sometimes not till then, that the excitement of a life of pleasure and dissipation is but a poor solace for this life, and a sorry preparation for another and a better world.

"They listen to the sermon, but their minds are not in tune. Operas, balls, concerts, floral exhibitions, and pic-nic parties; excursions to Richmond, morning calls, and evening dinner-parties are all mixed up in chaotic confusion in their poor little brains, and flit before their mental vision like a series of dissolving views; and the lovely voice of that Italian syren, and her dramatic style of singing, have cast an unholy spell upon their imaginative and attentive powers. What wonder then they are dissatisfied with what they hear from the pulpit? What wonder that its good and correcting tendency can find no admission to the closed avenues of their heart? Again, I say, the thing is impossible.

"And the service, so stately and impressive—so nurturing of good and holy thoughts—so redolent with fragrant incense, is over. The visitors have departed. Over lunch, how many enthusiastic encomiums are passed on the only part of what they had really heard and attended to—the music and singing!

"'That tenor was divine? 'That handsome moustached basso superb!' 'But the prima donna!' Words are wanting to express their admiration and delight; 'It was the finest thing of the season! But as for the sermon, it was a tame, stupid affair: there was no eloquence, no brilliant imagination, no grand reach of thought. It might do very well for the poor, but it was scarcely worth listening to.' Thus coldly criticised and condemned is the morning's discourse of the preacher."

[This is a graphic description of the very reverse of what, too commonly exists in our own Church. It is, no doubt, an abuse of the Roman Catholic worship, as the ordinary plan of reading prayers, psalms and lessons, confession, absolution, banns of marriage, and every thing else in the same dull tone—with only the relief of the blunders of the parish clerk—and giving all the attention to the sermon, is a manifest depravation of our own service. And though there may not be much need to warn English Church congregations against the extremes which have been described, yet it may be useful to know that there is an extreme as lamentable as that which we deplore in our own Church.—*Ed.*

From the English Churchman.

FAST DAY SERMONS.

[Dr. Pusey, at Margaret Chapel.]

We dare not surely, Brethen, as has been done heretofore, enlist vanities in the ministration to such misery; we dare not mock God, or the sorrows of the perishing, by offering reliefs gained by frivolities or amusements. Such things, at all times, eat out the very bowels of true charity. But in the sight of death, striking down its thousands, sparing neither young nor old, sweeping away the strong and healthy, and in some forms reaching to such as ourselves, whom God has hitherto exempted from sufferings, they are more hideous than bodily death. It were like dancing on the graves of the dead. To speak plainly, such things as are heard of, acting plays, visiting theatres, making a purchase of vanities, balls, for the relief of Irish famine, to soothe the intense misery of human beings, now in form often scarce human, wasting and parched away and dried up with famine, and fever, and pestilence, and, at times, bereft of reason itself, through suffering, what were it but a mockery of God and man? Are they not our own bones and our flesh? Could people so do, if they saw one fraction of the misery they would thus minister to? Would not one form of Irish death, like the handwriting on the wall in the midst of Belshazzar's luxury, change such scenes into mourning, at least in horror for themselves? Could persons go forth from luxury and ease to visit Christ's sick, and feed His hungry, and clothe His naked, and gain His reward, who at this time Himself was faint and bruised, and His visage marred more than man, and stripped upon the Cross for our salvation, and who left His members to us to receive in them our love for Him who loved us? Does He, the Maker of heaven and earth, who upholds in being Angels by himself, and the dwellers on this earth by His gifts, who rained manna on His people to eat, and fed five thousand with five barley loaves and two small fishes, does He need our gold and silver to feed His dying? Does He the giver of all, need His creatures, our perishable gold and silver? or doth He crave the offerings of our hearts, the pure gold of charity, cleansed from earthliness seven times by the fire of His love? Could He not, at a word, without a miracle, (except so far as all His acts of Providence or of grace are full of miracles, for "marvellous are His works,") could He not unbind the rivers of America and Russia, and send food for His people? Did He, the Rich Householder, the Father of Mercies, who sufficeth all, and faileth not, leave His poor in the land, because His own bounty was too small, or His means stinted? Did he not rather promise, even under the Old Testament, as a blessing, that "the poor shall never cease out of the land," that we might in them obtain blessings from Him, and both glorify God,—we, by a loving mercy, and they, by a loving thankfulness? What saith Scripture? "Is not this the fast that I have chosen? to deal *thy* bread to the hungry, and to bring the poor that are cast out of thy house? when thou seest the naked, that thou cover him, and that thou hide not thyself from thine own flesh?" "To deal," *i. e.* to divide, "*thy* bread," thine own bread, what thou thyself wouldst eat. That, God says, is the fast which he has chosen, which goes forth in charity; and that is charity in His sight, which has its root in self-denial. It is right, if we can, to suffer with the suffering, to know what hunger is, when we would feed the starving, to give liberally thine own bread. But, at least, God would teach us to end these dreadful contrasts (which shock the eyes of men like ourselves) of extreme luxury, scarcely parted by a street, at times scarcely by the thickness of a house, from extreme squalidness. He would now speak to our hearts, that hearing Him now in this time of awe, the love He gives us now, may live in us, consume in us the lust of the flesh, the lust of the eyes, and the pride of life, and draw down on us fresh influxes of His love. For what saith God? "Then shall the light break forth as the morning, and thine health shall spring forth speedily; and thy righteousness shall go before thee; the glory of the Lord shall be thy rereward." As, before, morning was turned into the shadow of death, so shall self-denying bountifulness, He says, turn darkness into light; the light of Him who is light shall dawn upon our hearts, and be shed on all around us, and burst forth in glad hues, the tokens of His love; He shall heal the sicknesses of thy soul, and thy health shall shoot forth and grow in rich exuberance of His bounty; and "thy righteousness shall go before thee;" righteousness, by Him given, shall marshal thy way through the wilderness of this world before thee, smooth the hindrances which let thee, level the rough palaces which make thee stumble, straighten the crooked ways, and lead thee onward on the highway to thy God. Yea, self-denying love shall present herself before thee at the gates of heaven, and they, from which she issued unto thee, shall open before her; for she is the offspring of God, (since God is love,) she came forth from the wounded side of Jesus, she is in us the gift of His Spirit, "the love of God shed abroad in our hearts through His Spirit which He hath given us;" and "the glory of the Lord shall be thy rereward," protecting thee from Satan, and "gathering thee up" safely into the abode of love, and enfolding thee there in the glory and joy and love of thy Lord. For so He says, "Come ye, blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was an hungered, and ye gave me meat."

I said, "self-denying love;" for of such Holy Scripture speaks, and such is the love of our Lord. Love which is of God must burn up in us the love of self, and of perishing things; it must consume the lust of the flesh, the lust of the eye, the pride of life; for love and lust cannot dwell together; but, instead of ashes God through it will give us bread; for short-lived fevers of indulgence, rest and peace in Him; for this world's pageant, the beauty of the soul through grace; for, vanities, Himself, the light and joy, the sweetness, and bliss, and hope, and rich possession of the soul.

As then, in this day of humiliation, we are bound to humble ourselves for our own sins and for the sins of our people,—for they are our own separate sins which have by their blended corruption and offensiveness drawn down the chastisement from Almighty God,—so let us consider well in what way we may amend them. Let us, if we have not before, review our lives in sorrow before Him, learn what in them is amiss, how we may amend them, what new way of obedience we may strike into, what besetting sin extinguish, what self-indulgences we may part with, that we may gain God. If we have done this, and received, we hope, the pardon of God, let us mourn again that we have offended His love, who gave His Son to die to win our love, and pray Him to blot out in us all traces of our sin, and give us back the graces we might have have had, had we not so sinned. Thus God says, "I will restore to you the years which the cankerworm hath eaten;" He will restore the decay of the soul, wasted and consumed by sin, and give us back the graces of which Satan robbed us, and Himself, the Fountain of grace, enter into our souls, and gladden and beautify them by His presence. He "will return and repent, and leave a blessing behind Him, even a meat-offering and a drink-offering," a sacrifice of thanksgiving nnto the Lord our God.

Only let us turn with all our hearts, not keeping part of the price, our own selves, which He has purchased for Himself; "Rend we our hearts," and so pour out and empty before Him all which we fostered there, (He will not loathe it, though loathsome,) that so in pure hearts we may receive His pure and Holy Spirit. And "turn we unto the Lord our God;" turn we wholly, so as not to look aside or look back at that which we have left, but set our faces straight towards Him, looking to catch the light of His grace, looking wholly unto Him to know His will for us, looking to Him with all the earnestness we can for pardon, and light, and strength, and victory over ourselves, and, as He Himself says, "Return unto Me," not "towards Me" only, but reaching on through perseverance, which is His gift, until, when death is the passage unto life, we by His mercy reach Himself. "Great," says a writer, who knew prophecy only not the Gospel, "great is penitence which reaches *quite up* to (it is God's own word) the Throne of Glory." "So shall we eat in plenty and be satisfied," even with the bread of Angels, Himself our food, "and praise the name of the Lord your God, that hath dealt wondrously for you; and my people shall never be ashamed," shall not be ashamed for ever.

If then there be any love of God or man, any desire to love Him who died for us, and those whom in His own stead He gives us to love, any longing to love Him for ever, cherish it in silence and stillness now. What might be allowable at other times, would be ghastly now. Cut off what thou needest not, take with the more thankfulness what thou needest, which He in His deep mercy and judgment giveth to thee, and withholdeth it from so many, who, we must own, deserve it far more than we. Be this day of solemn humiliation such to our own souls. Each sinner adds to fill up the measure of a nation's sins; each penitent draws down the loving kindness of God, that "He spare His people, and give not His heritage to reproach." For some deep purpose must so grievous a visitation have been sent by the God of mercy. But His visitations are seasons of grace also. Miss we not it for our own souls! So through the precious blood-shedding of our all-loving Lord, shall joy spring out of sorrow, abundance out of want, comfort out of desolation, hope out of hopelessness, rest out of trouble, life out of death, from brief afflictions an eternal weight of glory.

An earnest thereof will be to-day's humiliation and to-morrow's mercy. To-day it seemed best that we should study penitence only; and as the solace of penitence, the Offering of our God, the Holy Eucharist, hath been withholden. To-morrow is that pledge of His infinite love, wherewith He, the Maker of all, vouchsafed by His power and Spirit to overshadow His creature, and, "when He would deliver man, abhorred not the Virgin's womb." Twice, then, both in the early morning and in the later service, will the pledges of His love be offered. May God so cleanse our souls by penitence to-day, that on the morrow He may find in us a mansion prepared for Himself, and enter in there, sealing our pardon by the holy kiss of His forgiveness, and saying to our inmost souls: Thine iniquity is taken away, and thy sin purged! May He so dwell in our hearts by love, that they may never again wax cold, but dwell in Him and His love for ever, where, with the Father and the Holy Ghost, He liveth and reigneth ever one God, world without end. Amen.

THE REV. W. J. E. BENNETT, OF ST. PAUL'S, KNIGHTSBRIDGE.

We advance into all lands with our commercial enterprise. But have we in parallel lines advanced the kingdom of God and the truths of his gospel? We subdue heathen nations. Do we Christianize them? We reap hundreds of thousands of pounds from illicit traffic, and then subdue the people with whom we have so trafficked, and take their land. Do we send them a Missionary Bishop to preach to them the glad tidings of the gospel? We are very careful about great armies of soldiers, and make laws for their discipline, their maintenance, and their order. Are we as carefnl of the soldiers of Christ, the discipline of his Church, the maintenance of his clergy, and the order of his service? We push forward speculation and trade, and make many rich in our wisdom. Does our wisdom look to the only solid foundation of a continuance in national prosperity, namely, a well-ordered, a well-educated, and a religious *poor?* We have great wisdom and political sagacity in reforming legislatures, and adapting forms of government to the exigencies of the times; altering, remodeling, and expanding our institutions, as circumstances may arise. Do we show the same wisdom in the affairs of the legislature of God—his Church—in throwing new life and spirit, and expansive power into that which by the lapse of time and the carelessness of man, is swiftly degenerating into a mere shell and carcase; inapt for the work which God bids it to do; inefficient from desuetude, and incompetent from paralyzed hands and dead hearts? The answer, alas! is too clear—"PRIDE AND HARDNESS OF HEART." Hardness of heart refuses means for the supply of education for the children of the poor; while it is a known fact, that there are upwards of a million ann a half of poor children who are left to perish in mental darkness, very little above the brutes of the field. Hardness of heart suffers a population, increasing at the rate of a thousand a day, to remain without any systematic plan for the increase of religious instructors—of clergy—of pastoral superintendence—of churches—sacraments—or of any means of grace whatsoever.

There is a *head* growing up above us—high above us—of gold—glittering, bright, and gorgeous gold; but withal, look to the *feet* of this image, they are of clay: they have no strength—they crumble, they totter, they fall. What is this greatness, this wisdom in fleets, and armaments, in commerce, and in glory; if, withal, the *people*—the great stay and support of all—THE PEOPLE—are becoming daily less conscious of religion, less lovers of God, more alienated from all that is holy—deeper and deeper sunk in grossness and apathy towards the things of the Spirit? Can this, after all, in REALITY, be a *wise and understanding people?* We have the Jewish nation before us. How they perished, we know. What they are now, we know. "Pride and hardness of heart" destroyed them. We confess the same "pride and hardness of heart." It will be well if this famine—God's visitation—shall move us in good time to reconsider our ways; to have a gentler and kinder heart towards the poor, and to give them the blessings of religion, and of knowledge; of which as a matter of fact it can be demonstrated, that they are in millions quite as destitute as the heathens of unknown lands.*

II. But secondly—we have this day confessed to God that a great part of our national sins have been in the *neglect of ordinances*. These are the words which we shall presently use in the Communlon office: "*Through our neglect of Thine Ordinances and misuse of Thy Bounties, offences have been multiplied in the land.*"

The word "*Ordinances*," of course, directs us to the religious observances of the Church. It will not, I fear, cost much labor, nor involve any intricate examination, to show how fearfully these words are true.

I. Our Church contemplates a Daily Service of *Prayer*; night and morning the curate of every parish, every priest, and every deacon throughout the land, is bound by the tenor of his ordination to offer the daily service of the Church according to the Book of Common Prayer. The curate is directed, unless hindered by sickness or other urgent reason, to cause the bell of his Church to be tolled *every day*, to invite the people to come and pray with him. Passing over remote rural districts and other accidental cases where the difficulty of doing this may be allowed; still, what is the general aspect of this matter throughout this great country—this, in other respects, "*wise and understanding people*"? In the year 1714, with, of course, a much less number of churches than we possess now, and with a population more than one third, perhaps, nearly one half less, there were forty nine churches in addition to St. Paul's cathedral and Westminster abbey, in which daily service was performed; whereas, at present, out of two hundred and twenty churches in London and Westminster, there are only *sixteen* in which the daily prayers of the Church are offered.

Now let us look at this case. At the present moment we are driven by the special visitation of Almighty God to acknowledge the efficacy of prayer—not only private or family prayer, but united, congregational, *Church* Prayer; and yet, withal, as a Church with an ordinance before us, in which Daily Church Prayer is commanded as a necessary part of ecclesiastical and pastoral duty, *only sixteen churches out of two hundred and twenty-one use it.* And still more, while the sound of famine has been poured forth over the whole land, and the dark clouds of pestilence, misery and starvation, have been gathering in fearful gloom around us since October last—and while in the Book of Common Prayer, there is a petition specially appointed for use at such seasons; when, therefore, if ever, we should have looked for the opening of churches and the use of this prayer, even though churches had never been opened before; when we should have imagined that both priests and people would have flocked together to the churches, and the gates of the sanctuary have been opened far and wide—Yet no—we hear of no increase; still they are closed; still damp and chill; still no voice resounds within, and no people bow down; no priest intercedes and no sins are confessed: they are as they were—Sunday Preaching Houses, and not Houses of Prayer.

Let us reflect upon the mere fact of the cathedral Church of this great metropolis, and Westminster Abbey, with its noble foundation, without a Eucharist from Sunday to Sunday; with their canons, and their choirs, their Clergy of various orders, their deans and their chapters, passing on a whole month, may be, without "shewing forth the Lord's death;" and that in the very heart of a population teeming with vice and sin around them, thousands upon thousands who have no thought of God. And yet the men who minister in these noble sanctuaries, read this Rubric of the Book of Common Prayer, or may read it, every day of their lives: "And in cathedral and collegiate churches and colleges, where there are many Priests and Deacons, they shall all receive the communion with the Priest EVERY SUNDAY AT THE LEAST, except they have a reasonable cause to the contrary."

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* It may be said in answer to all this, that much has been done of late in advance—much building of churches—missionary bishops sent to some of our colonies—four new bishoprics shortly to be appointed in England, and a new measure now before Parliament on the subject of Education. For all this, indeed, it behoves us to be very thankful; but, after all, examine it in comparison with what is required. It is a *move*, certainly a move, but it has been very slow; it seems very forced and dry. People talk about *funds*, and stop disheartened. Funds in England! A thousand souls every day in the kingdom of England more than there were on the day preceding, would require an additional church a day, i. e. 365 new churches a year; and that not to supply past deficiencies, but the present annual increase. China, with whom we have been now in commercial relationship many years, and with whom it cannot be well said that our dealings in the matter of the opium traffic, and the war thence ensuing, were very creditable—China, with its peculiar heathenism and dreadful idolatry, has received from us no bishop even yet. As to the four Bishoprics about to be appointed for ourselves; instead of four we ought to read forty, if we mean to do any real episcopal work. And as to the Education minutes of the Privy Council, they are very well as a stop-gap; but to be any thing like a plan or system by which we shall reach the evil of a demoralized and an ungodly population, such as ours now is—it has, and I believe was confessed by the Government to have, no pretensions. It is just a little play to amuse the clerks of the Privy Council in the educational department, and to keep their hands in; but as to doing much real good in comparison with the real evil, I fear it will be as nothing. I would beg the reader's attention to my pamphlet entitled, "Crime and Education The Duty of the State therein," in which I have more fully set forth the consideration of the education of the poor.

Selected from *Durandus.*

THE FOUR COLORS USED IN CHURCH HANGINGS.

There be four principal colors used by the Church, according to the diversity of days: to wit, white, red, black, and green. For we read that in the garments of the Law there were four colors, fine linen, purple, jacinth and scarlet. The Roman Church also uses violet and saffron, as shall be said below.

I.

WHITE.

White is used in the Festivals of Holy Confessors, and Virgins which be not Martyrs, on account of their integrity and innocence. For it is written, "Her Nazarites were *whiter* than snow." And again, "They shall walk with Me in *white*: they are virgins and follow the Lamb whithersoever He goeth." On account of the same thing white is used in the Festivals of Angels: concerning whom Our Lord has spoken. Also in all the Festivals of the Holy Mother of God. In the Feast of All-Saints, yet some then use Red. In the Feast of S. John Evangelist. In the Conversion of St. Paul. Also from the vigil of the Nativity of our Lord to the Octave of the Epiphany, both inclusive; excepting the Festivals of the Martyrs included in that period. In the Nativity of our Lord and also of His Forerunner, because each was born pure. "For the Lord Himself rode upon a light cloud," that is, took unto Himself sinless Humanity, "and enters Egypt," that is, came into the world: as saith the Angel to the Virgin, "The Holy Ghost will come upon thee, and the Power of the Highest shall overshadow thee." But John, although he were born in sin, was sanctified from the womb: according to that saying, "Before thou camest forth from the womb, I sanctified thee." And the Angel saith to Zacharias "He shall be filled with the Holy Ghost from his mother's womb." Also white is used on the Epiphany, on account of the splendor of that star which led the wise men, as saith the Prophets, "Gentiles shall come to Thy Light and kings to the brightness of Thy rising." In the Purification also, on account of the purity of the Virgin Mary: who according to Simeon gave birth to "a Light to lighten the Gentiles, and the glory of Thy people Israel." On Maundy Thursday, to set forth the anointing which is consecrated to the purification of the soul. For the Gospel on that day principally setteth forth purity: "He that is washed needeth not save to wash his feet, but is clean every whit:" and again, "If I wash thee not thou hast no part with Me." It is also used with the office of the Communion, from Easter-eve until the octave of the Ascension, inclusive: except on the Rogation-days and intervening Festivals of Martyrs. On Easter-day on account of the Angel who brought the tidings of the Resurrection and appeared in white garments concerning whom S. Matthew testifieth, saying "His countenance was like lightening, and His garments white as snow," and also because children when baptised, are clothed in white. So also on the Ascension, because of the bright cloud in which Christ ascended. For "two men stood by them clothed in white garments, which said "ye men of Galilee, why stand ye gazing up into Heaven."—And this is to be noted, that albeit in the Consecration of Bishops, the vestments be of the color suitable for the day, at the Dedication of a church they be ever white, on what day soever the ceremony be celebrated. For the Church is called by the title of a virgin, according to that saying of the Apostle, "I have betrothed you to one man, that I may present you as a chaste virgin to Christ." Concerning which saith the Bridegroom in the Canticles, "Thou art altogether fair, My Love, and there is no spot in thee." But this vestment ought to be white, to signify that her garments must at all times be pure, that is, her life must be spotless. Also in the octaves of those of the aforesaid Feasts which have octaves, the white color is used.

II.

RED.

Red vestments are used on the Festivals of Apostles, Evangelists and Martyrs, on account of the Blood of their Passion, which they poured out for Christ. "For these be they who came out of great tribulation."

An exception to this is the Feast of the Innocents, when black is used as shall be said below. Red is used from the vigil of Pentecost to Trinity Sunday, inclusively, on account of the fervor of the Holy Ghost, which appeared in fiery tongues on the Apostles. For "there appeared unto them divers tongues as of fire:" whence the prophecy "He sent a fire in their bones." On the commemoration of All-Saints some use red, but others white; at which time the church saith "They shall walk in sight of the Lamb with white garments: and palms in their hands." Whence the Spouse saith in the Canticles, "My Beloved is white and ruddy:" white in His Confessors and Virgins, ruddy in His Apostles and Martyrs. For these are the flowers of roses and the lilies of the valley. Again, they who use red on the Feasts of All-Saints do it because that Feast was first instituted in honor of All-Martyrs. The octaves of these days follow the color of the Feasts themselves.

III.

BLACK.

Black is used on Good-Friday, and on days of abstinence and affliction and also in Rogations. Also from Septuagesima to Easter-eve. For the Spouse saith in the Canticles, "I am black, but comely." On the Feasts of the Innocents some use *black* on account of sadness, some scarlet. The former alledge the text, "In Rama a voice was heard, weeping and lamentation and great mourning."

IV.

GREEN.

On common days green vestments are used: because green is the middle color between black, white, and red. All days therefore which have not above been excepted from private or common days, are days on which green are used.

Sometimes violet is used on the days for which black is appointed.

NOTE.—To the above extract from Durandus, some words ought to be added. Our branch of the Church uses but two colors in her vestments, black and white, and these she uses alike at all seasons. But we have church hangings of various colors, and these might easily be adapted to the various seasons of the sacred year. Altar cloths are now coming into general use, and these ought to follow the rule of Durandus. For the benefit of those who wish to follow him, it seems worth while to draw out the system laid down by him. Thus we give a brief table.

WHITE,

On Festivals of Confessors and Virgins.
" " " Angels.
" " " The Blessed Virgin.
" " " S. John Evangelist.
" " " Conversion of S. Paul.
" " " The Nativity of S. John Baptist.
" " " The Epiphany:

from Christmas eve to the octave of The Epiphany—from Easter eve until the octave of the Ascension in the Dedication of all Churches, and on Maundy Thursday.

RED,

On Festivals of Apostles and Martys, the Feast of All-Saints, and from the vigil of Pentecost, to Trinity, Sunday inclusively.

BLACK,

On Good-Friday, the Rogation and Ember days, on the Feast of The Innocents, and from Septuagesima to Easter-eve.

On all other days green is used.

It is much to be regretted that these churches which have but one Altar-cloth should choose a wrong color. Sometimes Red is used the whole year, and very commonly blue which is not a canonical color. It is much better to use green the whole year, if we are to have but one color. We hope that some churches will follow the suggestion. P.

COMMUNICATIONS.

For the Churchman.

Pectora felle virent: lingua est suffusa veneno:
Risus abest, nisi quem visi movere dolores.
Nec fruitur somno, vigilacibus excita curis:
Sed videt ingratos, intabescitque videndo,
Successus hominum: carpitque, et carpitur una;
Suppliciumque suum est.—Ovid Metam. B. ii.

Rev. and Dear Mr. Editor:

A series of unfortunate events seems to have sadly disturbed the equanimty of your Protestant cotemporary. On the one hand the History of Trinity Church has made its appearance containing the most dignified, truthful and effective testimonial to the character of our suffering Bishop, and on the other a gratified community is informed that the House of Assembly of this great state, unmoved by the wordy flow of a four days harangue, have refused to *rob* that same Trinity Church of its property. It is not to be wondered at, that the organ of the Low Church party in this diocese should discourse wrathfully and scold prodigiously, and that its columns, to use the elegant language of its accomplished editors, should be filled "WITH A PROPER INFUSION OF BILE AND VENOM." We can afford to laugh while witnessing the ludicrous antics of rage and despair. Well has the poet said of Envy—"SUPPLICIUM SUUM EST."

It is natural that the aforesaid editors should exult over the *fairness* of the Courier & Enquirer in refusing to insert the answer to the attack on Dr. Berrian, for they have done the same thing themselves again and again; and it also pleases them that the "Home Journal" has forgotten the pledge made by the "National Press," and that thus the Church portion of the Diocese is wholly shut out from the columns of the secular prints. They may rejoice as much as they choose. The facility which they possess of using some newspapers at their pleasure will be found of little worth in the end. The decent part of the community will surely be disgusted at the editor who pens a wanton attack on a distinguished clergyman, and fears to insert the reply lest his readers should have their eyes opened. Censure "from such a source" is not much to be deprecated; it is rather a compliment.

But the author of the editorial in the Protestant Churchman is wonderfully shocked, that Dr. Berrian should have inserted a tribute to suffering worth in the History of Trinity Church. Surely, when he was giving an account of all the clergymen who have been connected with that parish, it came directly in his way to speak of Bishop Onderdonk, who for so many years has faithfully and efficiently labored among them. And it well became him, when speaking of the undeserved calamities of that prelate, to testify in behalf of his previous elevated character, and express his belief of his innocence of the foul charges alleged against him. Had Dr. Berrian, with his well known and openly avowed opinions, held back on this occasion, and allowed his readers to suppose that he acknowledged the justice of the sentence, or was overawed by the senseless clamor of unscrupulous partizans or malicious enemies, he might have been obnoxious to rebuke. But now, in spite of what party hacks and hired renegades may say, he has spoken out nobly, justly and fearlessly, and even those who differ from him have expressed their approbation of his conduct. How the author of the editorial can term doubting the infallibility of the "Court" "a disorganizing and schismatical opinion," we do not see: that same print a short time since declared, "NO SINGLE BISHOP, NO ASSEMBLY OF BISHOPS IS INFALLIBLE"; and even General Councils it has been declared by the same eminent authority may err. *A fortiore*, then, eleven bishops may err and I believe have erred on a question of facts: and if I submit to the sentence *outwardly* it is as much as can be expected, and as much as is required of any good Churchman.

The editor, however, is very much surprised that Dr. Berrian has not spoken on the subject in Convention. This was not necessary. His opinions, as I said before, have been openly expressed in private; his official position in the Diocese rendered any *spouting* from him unnecessary; his voice has been always heard on the right side when a question was taken, and stands so recorded on the journals of the Convention. He has shown the greatest judgment in now coming forward to express his views in a historical work which will go to the remotest corners of the Union, into foreign countries, and to distant generations. He is thus enabled to speak in premeditated, dignified, and explicit language: no allegation can be made that it has been hasty or ill-considered; the product of excited feelings, or of sudden zeal. It is the deliberate opinion of "a clergyman of years and grave discretion," (as the Protestant Churchman says,) and cannot fail to have its due weight with all honorable, impartial and high minded men. Those who are to legislate on the subject next fall will ponder the opinions of such a man, and perhaps give more weight to it than to the united outpourings of "bile and venom" of the scribes of the "opposite party." And is it not remarkable that the Rev. Editor, who taunts Dr. Berrian with keeping silent in the Convention, was himself MISSING on a very important decision. Look at the last journal of our Convention, and you will find that he he very confidently affirmed by his vote the legal principle asserted in Judge Buel's amendment, and that he also stoutly voted against striking out the proviso to that of Mr. Forbes; *but* when the question was put to pay the Bishop a portion of his rightful dues, that doughty champion was strangely ABSENT, and we were obliged to get along without him as well as we could. After this he had better keep silent, or at least pause before he insults his superiors in age, station, character, and honor.

It seems however that there is another cause for this furious attack. The wicked foreign papers have got hold of the trial, (thanks to those who ordered it published,) and express opinions coinciding with Dr. Berrian and the "Churchman." Of course this is very alarming and significant, and makes some people shake in their shoes. We are *indebted* (yes, we cheerfully say INDEBTED) to the Protestant Churchman for the following admirable description of the MYSTERY OF INIQUITY, from the English "Church and State Gazette."

"The Bishop, to the general amazement of the world that took cognizance of the affair, was found guilty, though that entire world believed, or knew him to be entirely innocent; and the former discriminating portion of it suspected the treachery involved in it from the first, when they found that the prime mover in the proceedings was a reverend gentleman from New York who had attempted to obtain English consecration, but whose attempt had failed in consequence of private communications made by Bishop Onderdonk to the Archbishop of Canterbury and to other prelates of the Church of England."

When your readers are informed that this journal is a great enemy to the "Puseyites" they will be the more inclined to give it credit for this admirable, pungent, and truthful paragraph. I have heard similar sentiments expressed by a colonial clergyman, and was told by him that they were held by the mass of his brethren in the British provinces. The time will come when it will be manifested that they have an equally wide range among the clergy and laity of our own Church. In the mean time I hope the Protestant Chuchman will continue to give its readers such wholesome intelligence. It will compensate for many columns of twaddle, falsehood, "bile and venom."

You, Mr. Editor, of course, come in for your share of abuse. Your paper circulates in foreign parts, and informs far distant regions of what is transacting here, while the miserable Protestant Churchman travels not beyond its poor limited sphere of *forced* circulation. *Hinc illæ lacrymæ*, and its supporters piteously exclaim, can nothing be done to arrest the progress of that "party press." Sometime since we were told, with apparent triumph, that the Churchman was almost defunct, its Editor crushed, his influence gone; he might write what he pleased and nobody cared. Now, however, the scene is changed. He is all powerful in Vermont, read and believed abroad, gives the tone to foreign newspapers, is admired by the great body of the clergy, instructs a large and influential portion of the laity, and receives from time to time gratifying proofs of the esteem and respect in which he is held. As for writing him down that is impossible. Not ten thousand Protestant Churchmans, with ten thousand nominal editors and a legion of wretched, unscrupulous correspondents all concentrated into one mass, would be adequate to the task. (This brilliant idea has been suggested by a speech of Bp. McIlvaine.) People will read the Churchman, they will prefer powerful reasoning and sound doctrine to the milk and water effusions of poetasters and plagiarists; they will laugh at the mantle of infallibility when claimed by a man's bitter enemies in high places, and try the decision of a "Court," where such men sit by the rules of law, truth, and justice. It is the consciousness of iniquity, deep and secret, that makes the foes of Bp. Onderdonk shrink from the ordeal that awaits them, for they know that "truth is mighty and shall prevail"—and already read on the wall the announcement of their coming doom. M. N.

For the Churchman.

Mr. Editor,—There was certainly no little interest attached to the fact, mentioned by "Ecclesia," in a late number of your valuable paper, of there being in a province of the Kingdom of Denmark, two churches of the Anglo-Catholic communion, served by American pastors, and enjoying episcopal ministrations at the hands of an English prelate.

I was reminded by this circumrtance of other facts, which have come to my knowledge, illustrative of the same kindly christian inter-communion between the English and American (including also the Scotish) churches. Before more particular reference, however, to these minor facts, I crave your indulgence for a moment's reflection on higher matters, connected with the same class of christian meditations. I refer to orderings of God's providence, running through the history of His church for several centuries, connected with the establishment of the apostolical succession in America.

We learn from Percival on the Apostolical Succession,* that the ancient line of Scottish Bishops were principally instrumental in evangelizing Saxon England, and supplied the northern English dioceses with many Bishops. This Scottish line, however, came to an end in 1603. In 1610 other Bishops were consecrated for Scotland by English Bishops. This succession came to an end in 1663. Previous to this, however, in 1661, four other Scotch Bishops had been consecrated in England. These were the fathers of the present Scotch succession; and there can be no doubt that the line in which they were consecrated was in part indebted, under God, to "the ancient line of Scotish Bishops," mentioned above, as having given many Bishops to the English Church. In this last appointed Scotish line, one hundred and twenty-three years after its commencement, our American Apostle, the first Bishop of Connecticut, received consecration. The same office was afterwards performed by English Bishops for the first Bishops of Pennsylvania, New York, and Virginia. These four united in the consecration of the first Bishop of Maryland; through whom the Scotish and English successions, thus, in the course of many centuries, at different times blended, and then again running separate, were united in the person of every present Bishop of our church. Such subjects of contemplation are pleasant and instructive to the christian who would devoutly mark the ways of God to man, especially those hallowed ways, laid out on earth, but having heaven for their end, wherein God the Son exercises His headship over all things *for the church*, watching over, providing for, nourishing, and cherishing every part thereof; and so ordering the world, and all that therein is, as most to conduce to the interests of that His mystical body.

This outline from the history of the Reformed Catholic Episcopacy may, perhaps, be not presumptuously regarded as intimating such a oneness in the above mentioned branches of christendom which enjoy that episcopacy, as should suggest that they have a great work to do together, to which their joint energies should be consecrated, amid the papal corruptions of episcopacy, and the multiform protestant rejections of episcopacy, that so sorely injure the cause of Christ; and in bringing sound Catholicism to bear, with vital energy, upon the revival, and where necessary the reforming, of the ancient and extensive anti-papal oriental churches. On this last point, it is most gratifying to know that one of the youngest of our American Bishops, in his Constantinopolitan mission, is engaged in work which seems much favored of the Lord; while it is a peculiarly interesting fact, that through him our first Bishop, though long since dead, yet speaketh, with great acceptance, in the tongue of one of the most numerous and influential of those churches.† Thus are we, a very young sister, contributing, by God's blessing to enlarging the hearts of those venerable churches—too long contracted and chilled by narrow intelligence, spiritual apathy, dull formality, and selfish and insulated feelings—with the expansion, and quickening them with the warmth, of catholic recognition and intercourse, and evangelical devotion and charity—principles essential to the revival of the blessed unity which Christ left to His followers, and which He prayed might ever exist among them.

And now, Mr. Editor, for the minor matters referred to above, whose connection with the general subject, will, I trust, be obvious to the reader.

To say nothing of our having among us several most respectable and useful clergymen who have received orders from British and Irish Bishops, I would make grateful mention of the following facts:—

There are three students in our General Theological Seminary from British American dioceses. Three clergymen are settled in England who received either Deacons or Priests' Orders, or both, from our Bishops. A Presbyter of this Diocese, ordained therein both Deacon and Priest, has, for several years, had a pastoral settlement in one of the Canadian dioceses. A few years ago, a young gentleman, a native of Scotland, but some time a resident of this country, became a candidate for orders in this diocese, and a student of the General Theological Seminary. Having completed the studies of the Seminary, and received its diploma, and also the certificate of the Standing Committee of the Diocese, recommending him for Deacons' Orders, he returned with those documents, and others from the Bishop of New York, to his native country, where he was soon ordained; his American papers having been received with all respect and confidence by the Scotish Bishop. He is now in Priests' Orders, and a settled pastor of the Scotch church. Similar remarks apply to a former candidate in this diocese, and an alumnus of our Seminary, who has been ordained and settled in Nova Scotia; in which diocese there is also another clergyman who came from thence, when a student, and passed a year in our Seminary. A presbyter of the diocese of Quebec completed his course as a candidate in this diocese, and received the Standing Committee's recommendation for orders, and a letter of commendation from its Bishop to the Bishop of Montreal; by whom he was immediately received and ordained.

There may be other similar instances. On the above, which have come to my knowledge, I confess I love to reflect as instances of the christian blending together of the English, Scotch, and American branches of the Catholic Church, very pleasant to contemplate; and which may not improperly be regarded as connected with the fulfilment of the Savior's prayer for the members of His body, THAT THEY ALL MAY BE ONE.

UNITY.

For the Churchman.

NASHOTAH MISSION.

A few words to "ONE WHO IS GOING TO NASHOTAH."

Dear Sir,—I have read both your articles in the Churchman referring to one recently published in the Protestant Churchman, signed ENTERING WEDGE. When first informed by a friend of the appearance of this last mentioned article, I fully determined to reply to it myself. But upon reading it, my determination was changed, and I concluded to have nothing to do with it, for two reasons, either of which was of itself sufficient.

First, the whole tone of the article was unkind and mean. Secondly, I consider the man who publishes anything designed to injure an Institution, and yet conceals his name, to be cowardly and dishonorable.

I have given these reasons for my silence, merely because, judging from my signature, you might otherwise have thought me neglectful of the interests of the Mission of which I am still a member.

My object in writing these few lines is simply to remove some little uneasiness which I think you have shown in your last article. You seem to fear that success might attend what you suppose to be an attempt on the part of ENTERING WEDGE to weaken the confidence placed in Nashotah by the ladies who so liberally contribute to its support. My dear sir, set your mind perfectly at rest on this point. There is not the shadow of a reason for the least alarm. By far the greater proportion of the support received by the Mission from external sources, is given by ladies in Philadelphia. With nearly every one of these I have the honor to be personally acquainted, and can assure you, they are all ladies of sound sense, the highest cultivation, and sterling piety. They are, moreover, kept as fully informed as they please to be of all the proceedings at the Mission. To one of them, Mr. Breck writes two letters a year containing a minute account of the condition of the Institution, and the doings of its inmates. These letters are freely circulated among those who contribute to its support, and Mr. Breck never hesitates to answer any question touching the Mission they are pleased to put to him. They, therefore, know well the ground upon which they stand, and have already learned that upon no other quarter of the American church have they ever had an opportunity of bestowing their goods so much to the glory of GOD. You will perceive then, I trust, that if a whole host of such pseudo-chivalric champions of the rights of "gentle woman," as Entering Wedge, were to attempt to inveigle these ladies from their attachment to Nashotah, it would make no difference whatever. No, no, the poor fellow must devise some other mode of attack. If he wishes to ruin the Mission, he must strike somewhere else; for, with my compliments to him, I can assure him he has not the smallest chance in that quarter; and I would kindly advise him to retreat from it as soon as possible, or he may yet learn how painful it is to dwindle into nothing in the mortifying consciousness of his own littleness, before the indignation of a noble hearted woman.

With sincere respect, I remain,
Very truly yours,
ONE WHO HAS SPENT XVI. MONTHS AT NASHOTAH, or, in plain honesty, and for the benefit of Entering Wedge, WILLIAM MARKOE.
General Theological Seminary, May 15, 1847.

For the Churchman

Mr. Editor,—In justice to the Architecture of the Soldiers 'Mission Church,' criticised in your last, permit me to qualify somewhat your correspondent's censure. It being but a 'Mission Chapel'—he brings it perhaps to a *wrong*, as well as *overstrict* standard—in testing it by the 'Parish Church.' Is it not rather, I ask, to be tried by the *Chapel* Architecture of the old Religious Houses, which was less determinate in form, and where Library and Refectory, were often elosely attached as part of a common Plan? The appendages here which he erroneously terms 'Chaplain's Quarters' are precisely of this character, being for the accommodation and distribution of Bibles, Prayer Books, and Tracts, to the class of men for whose spiritual benefit the Chapel itself was built, viz. Recruits and Soldiers. They are *necessary*, not *arbitrary* additions to it therefore.

So too his condemnation of what he terms the "Western Porch," as being "entirely out of order," arises altogether from his assumed model, though even under that rule it might escape censure if it was regarded as a *prolongation* of the 'Nave' of the church beyond its 'Aisles,' westward, a peculiarity certainly not without authority; and so, too, might the 'offending' single transept, sink into the more pardonable feature of an 'open northern porch.'

The position of the Font was also, it may be observed, a matter not of *careless* but *thoughtful* decision. No doubt its primitive place was at or near the porchdoor; as being the initiatory rite but as doubtless too the churches public service of baptism presupposes necessarily that its place is in the face of the congregation, and not as it then would be behind their backs. *This* was the over-balancing consideration, and determined the question of its position.

The justice of *one* criticism, however, is fully acceded to; the taste of the painter *did* depart somewhat from the plain lettering intended over the altar, and was seen only when too late for correction.

But it is not 'justification' of the building that is here proposed, so much as respectfully declining the rank so over kindly assigned to it by some, of being regarded as a 'model.' Such it is far from being. It claims but to be 'an humble, reverential, unpretending, little church,' providentially raised and happily completed under many, very many difficulties—an erection well fitted for the special uses for which it was designed, and not wholly unfitted to gratify the eye of Christian taste. That it should have attained even thus much, was hardly to be anticipated, and the circumstances of its erection, when known, may well disarm criticism. Without an architect, without funds, and almost without a plan, and what there was of plan carried out by a young and inexperienced builder, were certainly not favorable auspices in the world's eye: nor that it should have been begun with but one hundred dollars in hand, and without knowing at any time where the next hundred was to come from; but—it was a work of faith and a labor of love, and as such, God be thanked, a good Providence watched over,

THE SOLDIERS MISSION CHURCH.

For the Churchman.

Mr. Editor,—Your very clever correspondent, Acolytis, with, if there be any thing in a name, an old head upon young shoulders, and extremely modest withal, is *prodigiously* inclined to invest the church with the power of miracles. So important does he consider this doctrine, that he seems almost ready to hug the stake in support of it; at any rate, he has brought himself to the comfortable persuasion that he is persecuted and called hard names—if not for his honest belief in this doctrine, yet for his able defence of it.

Now, whether Acolytis be just the man to teach dogmatically on this subject, it is not my province to determine. Nor do I now take my pen to discuss this matter, or even to offer an opinion in regard to it.

My object is, simply to suggest to Acolytis, before he consents to go to the death for his faith in the present miraculous powers of the church, and also, to his opposers, before they indulge in unseemly vituperation or allow themselves to pronounce this doctrine "all stuff," and the honest believers in it, "Romanizers," that they come together as friends, desirous of the truth, and settle what they respectively mean by a miracle. My word for it, this would prevent a world of trouble—not to say, great waste of ink and paper, with much sad perversion of the sense of the good old Fathers. It would, I verily believe, save not only Acolytis from the somewhat doubtful trials of martyrdom, but also, his opponents, if he have any, from the naughty crime of calling "hard names." O. S.

For the Churchman.

VENI, CREATOR SPIRITUS.

Mr. Editor,—The two beautiful hymns, known by the above title, being used only at the ordination of Priests, and consecration of Bishops, are probably not very familiar to a large number of the members of the Church. As they are particularly well adapted to the devotions of the closet and the family during our bright and blessed Whitsuntide, one of the Churchman's many friends and admirers asks for them a place in its valuable columns on Whitsun-Even.

VENI, CREATOR SPIRITUS.

Come Holy Ghost, our souls inspire,
And lighten with celestial fire:
Thou the anointing Spirit art,
Who dost Thy seven-fold gifts impart:
Thy blessed Unction from above,
Is comfort, life, and fire of love:
Enable with perpetual light
The dulness of our blinded sight:
Anoint and cheer our soiled face,
With the abundance of Thy grace:
Keep far our foes, give peace at home;
Where Thou art Guide, no ill can come.
Teach us to know the Father, Son,
And Thee, of both, to be but One:
That through the ages all along,
This may be our endless song;
Praise to Thy eternal merit,
Father, Son, and Holy Spirit.

ANOTHER.

Come, Holy Ghost, eternal God,
Proceeding from above,
Both from the Father and the Son,
The God of peace and love;
Visit our minds, into our hearts
Thy heavenly grace inspire;
That truth and godliness we may
Pursue with full desire.
Thou art the very Comforter
In grief and all distress;
The heavenly gift of God most High;
No tongue can it express;
The fountain and the living spring
Of joy celestial;
The fire so bright, the love so sweet,
The unction spiritual.
Thou in Thy gifts art manifold,
By them Christ's Church doth stand:
In faithful hearts Thou writ'st Thy law,
The finger of God's hand.
According to Thy promise, Lord,
Thou givest speech with grace;
That, through Thy help, God's praises may
Resound in every place.
O Holy Ghost, into our minds
Send down Thy heavenly light;
Kindle our hearts with fervent zeal,
To serve God day and night:
Our weakness strengthen and confirm,
For, Lord, Thou know'st us frail,
That neither devil, world, nor flesh
Against us may prevail.
Put back our enemies far from us,
And help us to obtain
Peace in our hearts with God and man,
The best, the truest gain;
And grant that Thou being, O Lord,
Our leader and our guide,
We may escape the snares of sin,
And never from Thee slide.
Such measures of Thy powerful grace
Grant, Lord, to us, we pray;
That Thou may'st be our Comforter
At the last dreadful day.
Of strife and of dissension
Dissolve, O Lord, the bands,
And knit the knots of peace and love
Throughout all Christian lands.
Grant us the grace that we may know
The Father of all might,
That we of his beloved Son,
May gain the blissful sight;
And that we may with perfect faith
Ever acknowledge Thee,
The Spirit of Father, and of Son,
One God in Persons three.
To God the Father laud and praise,
Aud to His blessed Son,
And to the Holy Spirit of grace,
Co-equal Thee in One.
And pray we, that our only Lord
Would please His Spirit to send
On all that shall profess His name,
From hence to the world's end. *Amen.*

For the Churchman.

ST. SIMON'S FREE GERMAN CHURCH.

Mr. Editor,—Will you allow me a small space in your next paper, to state some facts respecting St. Simon's Church? It was organized about four years since. A good part of the time the services have been conducted by a lay reader, on account of the great difficulty of procuring a clergyman familiar with the German language, and also possessing the other qualifications necessary to a successful prosecution of his ministry among the lower classes of Germans. Happily that difficulty no longer exists. The present minister of the parish, who has been recently ordained by the Bishop of Western New York, has been a lay reader, or superintendent of the Sunday School connected with the parish from its organization. To a thorough knowledge of the language he unites an intimate acquaintance with the character of the German emigrant. To his untiring and self-denying labors is mainly owing the present existence of the parish. There is now a very flourishing Sunday School of about 100 scholars, which can easily be increased. The scholars are taught in English. A class of six are preparing for Confirmation. The communicants number about forty. In all probability nine tenths of those who are there taught the truths of our Holy religion would have been without that knowledge but for the exertions and liberal contributions of a comparatively few Churchmen in this city.

Enough has been done to ensure success. The *measure* of it will depend upon the prayers and offerings of those who profess to be followers of Him who went about doing good. If the prospect of saving one soul from death should be enough to stimulate us all to a zealous effort to accomplish it, how much more earnestly should we strive, when the good providence of God has thrown tens of thousands of the poor Germans at our doors, beggars for the spiritual food that falls from our abundant tables? J. H. S.

THE CHURCHMAN.

NEW-YORK, SATURDAY, MAY 22, 1847.

FLOYD SMITH, General Agent, No. 12 John-st up stairs.

Sundry expressions of dissatisfaction with the course of the Standing Committee in respect to the provision of Episcopal Services, have appeared of late in the Protestant Churchman. Applications, it seems, have been made to the Standing Committee by the Rev. Drs. Tyng and Anthon, to have the services of Bishops Lee and Eastburn in their respective parishes, which of course were refused; it being preposterous to suppose that the Standing Committee would administer the affairs of the Diocese in opposition to the established principles of Bishop Hobart, and to the views and wishes of a very large majority of the clergy and parishes, by the introduction of Low Church Bishops; not to say that they would never outrage the feelings of the present Bishop and his friends, and gratify his enemies, by extending an invitation to perform Episcopal services in the Diocese, to any bishop who concurred in the miserable process by which he, though morally innocent, has been exhibited to the world as legally guilty. We do not mean to insinuate that the Standing Committee has assigned any such reasons for their refusal, or entertained them: they have rested their refusal on grounds of courtesy to the bishops whom they had invited, and these grounds were abundantly sufficient: but we mean that for the reasons above mentioned a compliance with the request of the Rev. Drs. Tyng and Anthon was a thing, in our judgment, not to be looked for; the Standing Committee could not, as it seems to us, have complied with the request without being recreant to the principles which they have always avowed, and without manifesting a much lower sense of honor, delicacy and propriety than has ever characterized their proceedings. The preferment of such a request seems to us ungenerous and unreasonable; incapable of effecting any good result, and indeed any result except to expose the Standing Committee to the odium which would be consequent, in some quarters, on the refusal which they could not fail to make.

We had not intended to advert to this matter at all, and should not now do so but for its being again brought forward by the Rev. Dr. Anthon, in the Protestant Churchman of last week, in a new aspect. In a letter which forms part of a correspondence with Dr. Wainwright, the Secretary of the Standing Committee, Dr. Anthon states the reasons which have induced him to decline the services of Bishop DeLancey. That the reader may know what they are we transfer to our columns the whole letter in which they are contained:—

COPY OF A LETTER FROM DR. ANTHON TO DR. WAINWRIGHT.

NEW-YORK, *April 8th*, 1847.

Rev. and dear Sir,—Your letter of the 6th, in reply to my note, was received yesterday, and I thank you for the information contained in it. I was, I must confess, somewhat surprised at learning that the decision of the Committee had been unanimous, having been led to entertain from your notes of March 5th and 6th, what has proved too sanguine a hope, that you at least would have yielded to our request.

As you have felt it necessary in the close of your letter, to state that you could not *now* be instrumental in adopting a measure which, in your view of it, would be an implied censure of a Bishop "for whom you have entertained the greatest respect and very sincere affection, and whom you esteem in every way worthy the confidence of the Diocese," I owe it to myself, for fear of any misconception of my views, and to guard against the possibility of censure, implied or direct, to remind you of what, if I mistake not, has already been stated in substance by me to you, in an interview which I sought before my first application to the Committee. What I write, therefore, is not to be considered as private, but may be shown to any one to whom you may think proper.

However ready the Bishop of Western New York may be to perform all Episcopal services which may be required of him here, it will be seen, I think, that it is impossible for me to avail myself of this disposition, having before me the principles and views avowed by him as the basis of his decision on the Trial of the late Bishop of this Diocese. In their direct bearing upon the character and testimony of the witnesses, (two of whom were communicants of my parish,) and in their estimate of the criminal conduct of the respondent, the sentiments of the Bishop of Western New York stand out in full upon the record. They have, I am firmly persuaded, done violence to the moral sense of by far the majority in our Church, besides inflicting a great wrong on Christian ladies, whose integrity during the process of the trial, could not, in the slightest degree, be impeached. And it is a most painful reflection, that to this day, neither have the sentiments therein avowed and recorded been retracted, nor has the slightest reparation been tendered for the blow aimed at my communicants in common with others. Having in the interview above referred to, given you in substance the views entertained by me of Bishop D.'s course, and having stated them also *before the renewal* of my application to a lay member of your Committee, the hope was indulged that my wishes might be acceded to by the Committee, through the friendly influence and cooperation of you both. As it respects yourself, this expectation was the stronger, as before the final action, I had your note of the 5th of March, regretting that the first result had not been different. Your note of the 6th, had also been received, and it certainly did not tend to make me less hopeful. The matter, however, so far as the Committee are concerned, has ended. The decision to which they have come, would be viewed, I think, in the present unhappy and anomalous state of the Diocese, as a harsh measure towards any parish; but in my case it must be regarded as exceedingly discourteous and oppressive, for, under the circumstances of which I have reminded you, it could not be supposed that I could concur in the estimate expressed by you, and probably entertained by the Committee, of the present arrangement, or so far forget what is due to my parishioners and myself, as to acquiesce in the offer of services from this quarter. Debarred, therefore, as we are by your action, from the privilege of having confirmation administered in St. Mark's, in a way agreeable to our views and feelings, our duty is to let it be known where the responsibility must fairly rest until a door of relief be opened.

I am, Rev. and dear sir,
Very truly your friend and brother,
HENRY ANTHON.

REV. DR. WAINWRIGHT.

It is not with a view to defend the action of the Standing Committee, or to take exception to the conduct of Dr. Anthon in declining Bishop DeLancey's services, that we have called attention to the above letter. We concede to Dr. Anthon the same right which we claim for ourselves of accepting or declining the Episcopal services which the Standing Committee may place within the reach of the Diocese with or without assigning his reasons. He is as free to prefer a bishop who voted for the condemnation of Bishop Onderdonk as are we to prefer one who voted for his acquittal. So far we can agree to differ from Dr. Anthon in silence, whatever we may think of the propriety of his conduct in proclaiming to the world his wishes and disappointments in a matter of merely personal or parochial concern. But being firmly persuaded that the six bishops who refused to lend themselves to the proscription of Bishop Onderdonk have merited the thanks and admiration of all good men, we cannot allow a public assault on any one of them, under so respectable a name as Dr. Anthon's, to pass without at least examining into its correctness. We have, therefore, turned to Dr. Anthon's reference to the "Trial," which we find covers the whole of the "Grounds of the Opinion" of Bishop DeLancey, and examined it with a view to ascertain, if possible, what it is that Bishop DeLancey has said which has "done violence to the moral sense of by far a majority in our Church, besides inflicting a great wrong on Christian ladies," two of whom were communicants of Dr. Anthon's parish. We shall give the result.

The first noticeable thing in these "Grounds" is the reference to the *solemnity* with which the opinion was given. "In the name of God, Amen," was the solemn form with which the Bishops of Western New York and Maryland commenced their Opinion, and it is a fact painfully illustrative of the temper manifested against Bishop Onderdonk, that the solemnity of this form *did* do violence to the "moral sense" of a portion of the Church; as was shown in the ribald remarks made by public journals at the time.

After a very able statement of the defects of the Canon under which the trial proceeded and some other preliminary matter, Bishop DeLancey remarks that "the mere Presentment proves nothing except as its allegations may be supported by the testimony adduced on the trial;" but that the affidavits on which it is founded may "properly be used as tests of the accuracy and credibility of the witnesses concerned; for if they swear before the Court differently from what they did in their affidavits for the Presenters, such diversity must, as far as it goes, affect unfavorably their testimony." Has this sentiment "done violence to the moral sense of by far a majority of the Church?" Did the moral sense of the majority require that the presentment should be taken as presumptive proof of guilt, and that witnesses should be believed who contradicted on the trial what they had affirmed under oath for the Presentment?

"The Court," says Bishop DeLancey, "is to try the Presentment, as it is made; * * * to decide whether the accused party is, or is not, guilty of the offences *as presented*." Was the moral sense of the majority, &c. shocked at this sentiment, and did it require that a presentment for *immorality* should be used as the pretext for a condemnation for *heresy*?

"No allegations, rumors, or stories which exist in the public mind out of the Court can be allowed to have influence, as evidence, on the opinion I am to form of these charges and specifications."

Is it for the avowal of this principle that Bishop De Lancey is denounced as doing violence to the moral sense, &c. of the Church? If so, then we have a key to the condemnation of Bishop Onderdonk, and a corroboration of the common opinion that he was convicted more upon out-door gossip than upon evidence before the Court.

"Nor can the deficient proof of one charge and specification be added to the deficient proof of any other charge and specification, in order that together they may amount to reliable evidence, any more than the putting together of half a dozen paralytics would help to make them all sound, or even one sound man."

There is another way of estimating the value of defective testimony. Let all the charges and specifications be thrown into one. Let all the witnesses produced on the trial, whatever may be thought of them severally, be counted at least as one, and after this let all the anonymous *might-be* witnesses, *cyphers* in themselves, be placed in horizontal order, and then the charge may be considered as supported by a grand total of witnessses, to the amount of 100, 1000, 10,000, or any number *ad libitum*. Is it meant that some such wholesale process as this is more in accordance with "the moral sense of the majority," &c. than the frigid rule of Bishop DeLancey?

Among the defects of the Canon, Bishop DeLancey adverts to its failure to state the number of witnesses necessary to proof; and that in consequence of this omission, the Court being left without a canonical rule for their guidance, he had been governed by the plain requirement of the Holy Scriptures of the Old and New Testament; *Against an elder receive not an accusation, except before two or three witnesses.* A majority of the world may reclaim against this rule as being out of vogue in secular Courts; but we venture to say that neither the rejection of the rule, nor the perversion of it to a fanciful and unheard of meaning, would ever have been congruous to "the moral sense of the majority," &c., but for the fact that a compliance with it would have left no ground for the condemnation of Bishop Onderdonk.

Bishop DeLancey proceeds to say that the testimony of each single witness must be qualified by the circumstances attendant on the transaction; that the circumstances must be considered in order to ascertain whether the acts alleged were such as unavoidably to infer impure intention, and were so understood by the aggrieved parties at the time. There certainly *is* a state of "the moral sense" which would require a judge to leap over all such precautions, and rush at once to a vindictive conclusion, that so there may be "No king but Cæsar!" We hope it is no violence offered to *such* a "moral sense" which has barred against Bishop DeLancey the doors of St. Mark's?

"The law of virtue and modesty," says Bishop De Lancey, "requires resistence, immediate and persevering, to the extent to which the power of the party can go against aggression;" and he adds, that if the acts of the aggrieved parties conformed to the law of modesty, this confirms their testimony; but if they do not so conform, if they are in direct hostility to what the law of modesty requires, then the testimony of the witness is proportionally weakened and its credibility may be wholly destroyed. Does this sentiment do violence to the moral sense and wrong to "Christian ladies?" Why even for the rude Jews GOD himself directed Moses to regard the *crying* or *not crying* of a woman under insult to be taken as the test of her innocence or guilt; and is a Christian Bishop to be charged with outraging the moral sense of the Christian Church, because he dares to apply the same test to American ladies? In our judgment the Bishop's use of the test and his argument from it are honorable not only to Christian ladies in general but to *the* Christian ladies who gave their testimony. They made no resistance to alleged indecent familiarities; therefore, (argues the Bishop,) they were innocent of acquiescing in insult, which clearly supposes that no insult was offered or apprehended at the time. To say that this argument saves the modesty of the witnesses, at the expense of their veracity, indicates but a superficial knowledge of human nature, and a far too summary method of dealing with human testimony; for there are *manifold influences* which might lead to *subsequent* misapprehension and exaggeration, without any *intentional* perversion of truth.

"Since 1837 eight Conventions have been held in this Diocese, and no steps have been taken, no voice lifted, no vote given, no motion made to present the Respondent by the clergy or laity to some of whom these various alleged criminal acts were known. Could they have been deemed so immoral, so criminal, so incapable of explanation, so nakedly outrageous as they are now testified to be, and yet not at the time have led to an attempt at judicial investigation and censure by those who knew all about them?"

"Can I now declare to be immoral, impure, and criminal, acts which transpired from two and a half to seven and a half years ago, when they who are cotemporary with them, and knew them in all their aggravation, whose duty it was to have them punished, if of the evil nature alleged, and who were [some of them] members of the very canonical body, [the standing committee,] which had committed to them the power and duty of originating action in the case, did at the time omit to take, urge or recommend any canonical action in regard to them?"

For our own part we have such an opinion of the "moral sense" of the majority of this Diocese at least, as to believe that to these questions it will ever give, as thus far it has given, an emphatical and unequivocal NO!

Bishop De Lancey dwells on the fact that the witnesses have not been volunteer witnesses; that none of them seem to have acted or come forward with any strong conviction of the criminal character of the Bishop's acts; that they did not appear with the prompt and stern sense of duty to the Church, nor with feelings of outraged modesty demanding redress and vindication, but that they were dragged into Court: and he argues that as this reluctance of the witnesses to appear is most satisfactory evidence that "*they are not knowingly parties to any conspiracy* in this case," so

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* Page 135 of our Tract Society's edition.

† A valuable Sermon of Bishop Seabury's, published by our Tract Society, has been translated and circulated with great benefit, by Bishop Southgate, among the Armenians.

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does it clearly evince that the acts alleged could not have been of the immoral and outrageous character which was afterwards pretended.

Bishop DeLancey then enters into an examination of the circumstances and shows from the testimony that the alleged grievances all happened in the presence of third parties: that in every case a *single word* might have put an end to them *if* they were, and were at the time believed to be, of the character alleged, and yet that in every case a most *extraordinary silence* was preserved. "To me," he says, "all this appears compatible only with a very limited extent of familiarity; and wholly unaccountable, if the familiarity was actually of the criminal nature and extent alleged." This argument, as well as the foregoing, is invincible; and it must be a very morbid state of the moral sense that kicks against the pricks of sound logic.

"I listened with attention to the analysis of the testimony by the learned counsel on both sides, and regard it unnecessary here to review the same in detail. Granting all allowance to the ordinary character of human testimony, which is substantial truth with circumstantial variety, yet the variations of the testimony from the precise charges of the affidavits and the Presentment, the looseness of the allegations, the inconsistency of the gravity of the charges with the quiescent conduct of the witnesses under the alleged insults, the subsequent intercourse of almost all the insulted parties with the Respondent characterized by cordiality, or at least by no charge in demeanor towards him, and the fact that each specification except one rested upon the testimony of a single direct witness, could not but impress me with the conviction that these matters were resolvable into exaggerations of such familiarities as are liable to misinterpretation and highly imprudent, but not implying of necessity the guilty criminality which the Presentment charges. I could not but be struck with the fact, that the charges in the affidavits were stronger than those in the Presentment; that the terms of the Presentment were stronger than the testimony of the witnesses; so that there was a sort of diminishing or vanishing scale of allegations in the case, the lowest and weakest point of which was the actual testimony produced.

No word or look of a corrupt, impure, or unbecoming character is alleged by any of the witnesses to have accompanied the familiarities complained of—a circumstance, constituting in my view additional evidence of the absence from them of an impure and immoral character, and that they were not of the criminal extent alleged."

That imprudences do not imply immorality is next shown by a reference to Bishop Smith's case who was adjudged, under numerous specifications, to be "Guilty of a careless and unauthorized statement, but acquitted of insincerity:" "Guilty of the facts alleged; an evil motive not appearing, but indiscretion manifest;" "Guilty of inconsistency, reconcilable, however, with honesty:" "Guilty in this, that the facts alleged are true and the Court cannot reconcile them with propriety and justice. It is believed, however, that the accused did not urge his view with regard to the money after it was objected to;" while on the whole charge the Court found the accused not guilty, though they could "not acquit him of having sometimes, in seasons of mental excitement, used language in a manner so careless and indiscreet as naturally to expose him to suspicion of insincerity, which a wide spread and long established reputation contradicts."

Now, there is no way in which this argument can be chargeable with doing violence to the moral sense of the majority of the Church, except on the supposition that the same moral sense requires that a discrimination should be made in favor of lying and fraud in their relative estimation with lust; and that appearances consistent with innocence should clear a man of the former charge but secure his condemnation for the latter. This may be true; in a morbidly fastidious and money-craving age, which

Compounds for sins it is inclined to
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it is not unlikely to be true: but we must take leave to say, that if it be true, it argues the moral sense of the majority to be in a very depraved state. "Thou shalt not steal," rests on the same foundation as, "Thou shalt not commit adultery;" and to make the fustian commendations of the one a pious cover for all the petty tricks and grinding arts that trade and law can contrive for the cool violation of the other, is the very summit of Jewish avarice and Puritanical hypocrisy.

Thus far we have found nothing in the grounds of Bishop DeLancey's opinion to justify the charge brought against him of having done violence to the moral sense of by far a majority of our Church, and great wrong to Christian ladies"—communicants. It is a very grievous charge, such as ought not have been lightly advanced, and may not be lightly dismissed. We have not as yet done with the subject; and as Bishop De Lancey, at least, is *rectus in curia*, we may hope in defending *his* Opinion to escape the imputation of disorderly and *disorganizing* conduct, with which some have vainly attempted to brow-beat the historian of Trinity Church, and to bear down an honest expression of opinion in favor of Bishop Onderdonk.

We are permitted to lay the following graphic letter, from a traveller in Italy, before our readers:—

Rome, April 7th, 1847.

Since I arrived in Europe I have not been an idle traveller; for I have not only travelled far, but I have labored to derive some benefit or knowledge from the journey I have undertaken. I was a week on the road between Paris and Marseilles, being unexpectedly delayed one or two days beyond the time which I had allowed for seeing some places by the way. The place of chief interest in this part of the journey was Avignon; at one time the seat of the papal throne, and at another, of rival popes. The palace with all its arrangements for giving full effect to the inquisition, was one of the objects of attraction. From being the place whence the "sovereign pontiff" ruled not only his own territory but the kings of Europe, it is now converted into quarters and a hospital for soldiers. The Museum of Avignon, which has many specimens of ancient art, is the second in France. Marseilles afforded me a sight of persons from most of the nations bordering on the Mediterranean, Greek, Turk, and Mahomedan, European, Asiatic, and African. At Genoa I stopped long enough to know that I had not seen half which even a hasty traveller ought not to pass by. The leaning tower of Pisa, its Cathedral, Baptistery, and Campo-Santo, were so near to each other that one could quickly dispatch them. When I got to this city of the living dead and the dead-living, the carnival was setting every body mad. Nothing was thought of but confitene and bouquets, and masks, and dominos, and horse-races, and a general huzza-ing, till Ash-Wednesday, when the whole world of Rome turned a complete somerset, and became the gravest of the grave. For myself, I ran hither and thither for two or three weeks, to this ruin and that antiquity, this church and that palace, this gallery and that studio, and then set off for Naples. *There* I was, one day, at the top of Vesuvius, eating eggs roasted over its broken cinders, and sporting with the melted lava, at another, picking my way about the streets of old Pompeii, while I wondered why all the people had gone out and left the door open; one day driving post-haste to catch a glimpse of the ruins of Pæstum, some fifty miles off; another, gliding with my six-oared barge over the bay of Salerno, where the unsurpassed beauty of its Amæfis coast made me imagine I was in a fairy land; one day climbing the heights of Scaricatojo that I might have the bays of Salerno and Naples at one view under my command; another, flitting about among the ruins of Baia and Puzzuoli, and passing, without leave of Pluto, from Avernus to Elysian Fields; one day, enjoying the hospitality and the good fellowship of the monks of San Lewis, or wandering through the palace of Caserta, (the largest royal residence in the world,) with the confessor of the royal household for my cicerone; another, living with the old Romans in the Museum of Naples, among their statuary of marble and of bronze, their vases and amphoras and household utensils and furniture, recovered, after the sleep of so many centuries, from Pompeii and Herculaneum. My companions, in this excursion to Naples, were two Franciscan Friars, who entered very much into my whims and notions, and contributed their part to the pleasure of the trip. Our journey down was made at our leisure; for we had objects of interest at various places on the way which we chose to enjoy, when we could be our own masters. One of these was the Mausoleum and the villa of Cicero, at Molodigaita, and while there, as also at many other places of historical interest I thought of ——, and wished he had been of the party. The vicinity of Naples abounds with objects of great interest, both from historical association and from beauty of situation; but I have seen nothing in Europe which, for simple beauty of scenery, is equal to the view which I had during my row from Salerno, around the northern side of the bay of Salerno, a distance of five and twenty miles, to the Scaricatojo. I was at Puzzuoli, (Puleoli,) where [St. Paul landed on his way to Rome. It is about eight miles from Naples. After an absence from Rome of more than a fortnight, I returned, to continue my round of sight-seeing.

Here I met Mrs. —— and her daughter at our Consul's, at a large party, before I went to Naples, and I believe that they have not yet departed. Mr. Crawford has just shown me his model of a full sized, erect statue of Flora, which she has ordered for her green house.

You must not think my sending you the pope's likeness is any evidence that I have given in my adhesion to the Roman See. I am no nearer such a step than I was before I saw him, though, by the way, I like him very much as a man.

In my wanderings in this distant land, I do not forget my own, but long for the time to arrive when I may regain its shores, and mingle once more with the friends whom I have left behind.

We have late English dates by the Brittannia.

The See of Sodor and Man has become vacant by the death of Dr. Shirley, the late incumbent. His lordship's age was 50: he was consecrated but a few months since, in the room of Dr. Short, transferred to St. Asaph. The value of the See is 2,000*l.*; it confers a seat without vote in the Upper House. The Hon. and Rev. R. Eden, Vicar of Battersea, one of the Queen's chaplains, and brother to the Earl of Auckland, will, it is said, succeed Dr. Shirley.

The Commissioners appointed to consider the state of the several Bishoprics in England and Wales, have made their first report. They recommend the re-arrangement of the dioceses of Bangor, Chester, and St. Asaph, with a view to equalizing the duties of their respective Bishops; the establishment and endowment of the Bishopric of Manchester, and the foundation of the Archdeaconry of Liverpool. The new diocese, according to their proposals, will contain a population of 1,123,518, 1,220 square miles, and 313 parishes and districts. Its income is to be 4,200*l.*, the same with Bangor and St. Asaph:—the Ecclesiastical Commissioners have already at their disposal enough to endow it.

Nothing is said in this report of the other three new bishoprics understood to be in contemplation. It is said, however, in other quarters, that one of them will be Cornwall, the seat of a Bishop in Saxon times, having been annexed to Exeter in 1050.

A rumor has been circulated that The English Churchman was about to be discontinued. This is denied *in toto* by the Editor, who says of the statement, that, "without any foundation at any time it has, if possible, less at this moment than at any former period." We think that we have seen the same mis-statement in print on this side of the Atlantic.

The Government scheme of Education had not been finally disposed of. There was no doubt, however, as to its final trtumph, motions to amend in various ways being lost by majorities of 200 or 300. The principal oppositien made to it seemed to be on the score of its excluding Papists from its benefits, and a large meeting of Roman bishops and others had been held in condemnation of it. The exclusion of Romanists, however, seems to be merely a matter of expediency and time; ministers having all but pledged themselves to frame a minute for their inclusion. Their (the Romanists) most determined advocate in the Commons was Sir W. Molesworth. A large meeting in behalf of the scheme had been held in London, the first resolution at which was offered by the Bishop of London. The Wesleyans have discontinued their opposition.

The last move of the Puritanical party is the contemplated establishment at Cheltenham of a Training school for Masters, avowedly in opposition to the schools of the National Society, which are supported by all the Bishops.

Dr. Pusey lectures at Oxford four days in the week on the Minor Prophets. Dr. Buckland is reading a course on the structure of the earth, &c. on Tuesdays. The Heads of Houses have elected to preach the Bampton Lectures for 1848, the Rev. E. G. Marsh, late Fellow of Oriel.

The Bishop of Oxford has accepted for the Diocesan training schools under him the offers implied in the Government scheme of Education, and has signified the conviction of the Diocesan Board of its wisdom and expediency.

The British Association meet in Oxford next June. M. Le Venier, Mr. Adams of Cambridge, and Professor Schumacher are to be present.

Prince Albert will be installed at Cambridge in July. Wordsworth is writing the ode, which will be set to music.

The degree of Doctor in Divinity has been conferred, in Cambridge, by Royal mandate, upon Mr. Charles Perry, of Trinity, and Mr. Tyrrell, of St. John's.

The University of Dublin has conferred on the Rev. Hugh McNeile the degrees of B. D. and D. D.

It is stated, on the authority of an official return, that 627,637 persons attended public worship in London on the General Fast-day.

The only important announcement in theological literature is a new volume of "The Library of the Fathers," viz., "Select Works of S, Ephrem the Syrian, translated out of the original Syriac."

The deaths of the relict of the late William Wilberforce, and of the mother of B. D'Israeli, Esq., M. P., are announced.

From the Continent there is but little of importance. The accounts of the conspiracy against the Pope have appeared in most of the secular papers. Arrangements are understood to be in course of completion by which diplomatic relations will be established between England and Rome. The English Ambassador to Naples has lately visited Rome, and had interviews with Pius IX. Other movements of a like nature look the same way.

The "Vicars-Apostolic," in England, have demanded (?) diocesan, permanent, and irresponsible jurisdiction. The present number of vicars is 8. If this should be insisted on and carried into effect, it will probably dislocate the diplomatic union above mentioned. In other respects, too, this plan is one of great importance.

A *concordat* between Rome and Russia is negotiating. A special oath, which the latter wishes to impose on the Polish clergy, and which the former deems inconsistent with Catholic orthodoxy, is an obstacle, but not, it is thought, an insuperable one.

Mr. Newman, says the Tablet, has been entrusted by the Pope with the charge of revising the English version of the Vulgate.

Arthur Martyn, or The Mother's Trial. *By Charles Burdett, Esq., author of Lilla Hart, &c. &c.* Harper & Brothers, 18mo., pp. 225.

This is the second number of that very prettily-printed series, "Harper's Fireside Library." Mr. Burdett's fictions are not distinguished by originality, nor have they any decided merit as works of art, but for truth to nature and good moral lessons they are commendable. No one will be injured, many may be incalculably benefitted, by reading "Arthur Martyn."

We have received the following volumes, of which full notices are necessarily deferred.

From Stanford & Swords, "Puritanism not Genuine Protestantism, by the Rev. A. B. Chapin."

From Harper & Brothers, "Orators of the Age, by G. H. Francis, Esq.," and "Dr. Oldcook's Receipt Book."

For the Churchman.

SECTARIAN OPERATIONS IN TURKEY.

Mr. Editor,—I have translated the following from a Constantinople paper, of March 6th, 1847. It is a marked illustration of the nature and tendency of sectarian operations among the Oriental Churches, and is a strong proof of the wisdom of our Church in forbidding, by positive instructions, such labors to her own missionaries. The piece is as follows:—

"A deplorable scene took place on Sunday in the quarter of Vianga, in Constantinople. A young Armenian child, whose father was a Protestant, and the mother orthodox, having died, the father wished to have it buried by the minister of his own persuasion. The mother was equally desirous that the child should be buried by her Church. A violent strife having arisen, a crowd of Protestant and separated Armenians soon collected. Each party desired to obtain by force the body of the unfortunate child. After a quarrel, which happily had no very serious results, the authorities intervened, the separated Armenians succeeded in their object, and the child was interred by the Armenian Church. Several of these fanatical individuals of both parties were arrested, and the Sublime Porte is now engaged in settling this scandalous affair."

The editor of this paper, (*Courier de Constantinople*,) I learn, is a Roman Catholic, and therefore his testimony, as equally opposed to both parties, is doubtless impartial. He speaks of the Armenians as "separated," meaning thereby "schismatical with relation to Rome." I have also, from another source, the same information, excepting only that my private correspondence makes the events to have occurred on Friday, instead of Sunday, (the 26th, instead of the 28th of February.) Our own mission has had to endure all manner of reviling for setting itself in opposition to such labors as these. These (so called) "Protestant Americans" are, one and all, the disciples of the Congregational missionaries, and there pastor referred to has no ordination beyond what he has received from them. Those missionaries are therefore the cause of all these troubles. It is worth while to add, that the Turkish Government have taken the same view of the matter, and I am able to give you the substance of a communication made some time ago by the Grand Vizier to the American minister in Constantinople.

The Grand Vizer said, "The Porte has examined into the cause of these disturbances, and finds that they arise from the labors of the American missionaries. We do not wish to restrict liberty of opinion, but these are civil troubles which require the attention of Government. The American name, once so much respected in this country, has, through these proceedings, become generally odious, and your Government's influence will be ruined if such things continue. We find it our duty to request you to arrest the operations of the missionaries who have caused the troubles, or we shall be under the necessity of arresting them ourselves." This I have from a sure source. Its correctness is beyond question. I will also add that our own mission is distinctly known by the Turkish Government, and that, as it has excited no popular disturbances, so no interference with its operation is contemplated.

Yours faithfully,
Orientalis.

Thursday, the 27th inst., that pleasing and ever welcome composition, The Desert, will be performed at the Apollo Saloon, by the orchestra under Mr. Loder's direction. As we understand this will be its only performance this season, its admirers will not, it is presumed, lose the opportunity. D.

Obituary.

Death of Stephen Warren.—The hand of death has been laid upon one of our most honored citizens.—Stephen Warren, Esq., whose family name is interwoven with the earliest records of Troy, has passed to another world. He expired on Sunday evening, after an illness of some months, in the 65th year of his age. Mr. Warren acquired a large property in this city, and to his enterprise and public spirit it is much indebted. He was a prominent member of the Episcopal Church, a regular attendant upon public worship, and one who showed not only with his lips, but by his life, a commendable respect for the religion of the Gospel.

Mr. Warren, like many others of our wealthy citizens, was the architect of his own fortune. He was born at Norwalk, Conn., March 9th, 1783, and removed to this place in 1796. At about the age of 18 years he commenced business as supercargo on board a small vessel built by the family, and called "The Three Brothers," plying between Troy and New York. He continued in this capacity two or three years, when he engaged in mercantile business in Troy, in company with his father and his two brothers. After a few years his father retired from the firm, leaving his sons to continue the business. From that time until 1827, the brothers, Stephen, Esaias, and Nathan remained in partnership. During that year, they all retired from business.

The deceased represented this county in the Legislature in the years 1812, 1823, and 1824. In 1829 he was chosen president of the Bank of Troy, which office he held at the time of his death. He was also president of the Troy Savings Bank for about four years.

The fidelity with which he executed every public trust confided to him is known as widely as his name, and in all the relations of private life his worth was felt and acknowledged. The sorrow for his loss, though it may be deepest in the domestic circle, will be felt far beyond it.

Mr. Editor,—The foregoing notice of the decease of a highly respectable, worthy and pious member of our Church, I have taken from the Troy Whig. In addition to what is said of Mr. Warren's connection with the Episcopal Church in the article itself, it may be remarked, that he was for many years a representative of his parish in the Diocesan Convention, and of the Diocese in the General Convention of our Church. It has been the happiness of the writer to be on intimate and friendly terms personally, and very often to have taken "sweet counsel" with him, on the affairs of our Church, and of her various religious institutions and associations, both diocesan and general. Although, in some important points touching the peculiar state of affairs in our own Diocese, Mr. Warren and myself differed essentially—yet has my sincere veneration and respect for his character as a true and strongly attached Churchman, and for his piety, as exemplified by his multiplied acts of munificence, suffered not the slightest diminution. That there should be serious differences of opinion amongst us is to be greatly lamented—but they should not be allowed to interrupt our friendly, social relations, and prevent cordiality and union of action in matters in which we agree.

* *

N. B. The resolutions of the Vestry of St. Paul's and of Christ's Church, at Troy, are unavoidably postponed.

DOMESTIC INTELLIGENCE.

Massachusetts.—*A new Church.*—The interesting ceremony of laying the corner-stone of the church, to be erected by this parish, [St. James's, Greenfield,] the ensuing season, took place on Thursday, the 6th inst. The Rt. Rev. Bishop Eastburn officiated on the occasion, in the service, in his usual impressive manner, and an exceedingly appropriate and eloquent address was delivered to a numerous assemblage, by the Rev. Mr. Lee, of Springfield. A copy of this address has been requested for publication in the Witness and Advocate, and there is no doubt that it will be read with great pleasure and profit by all who are desirous of the *spiritual* prosperity of the church. There were present of the clergy, besides the above, the rector of the parish, now in the 34th year of his ministry to the same people—Rev. John West, of Roxbury, agent for the Board of Missions, and Rev. Mr. Pratt, of Guilford, Vt.

In the cavity prepared in the corner-stone were deposited the Bible, the Prayer Book, Journal of the Massachusetts Convention for 1846, Sword's Pocket Almanac, the Churchman, Witness, and secular papers printed in Greenfield, with a sketch of the history of the parish from its organization, and a copy of the Rev. Mr. Lee's address at the time, the whole being covered by a plate taken up from the corner-stone of the old church, with added inscriptions.

The new church is to be of a beautiful conglomerated sand stone, from a quarry in the immediate neighborhood—82 feet in length, by 50 in breadth—the estimated cost $6000 exclusive of the land and stone for the building, the latter being given by Henry W. Clapp, Esq., in addition to his subscription of $3000. The style is to be that of the 14th century—the plans having been furnished by Mr. Sikes of Springfield. It is hoped that the church will be completed and ready for consecration, in less than a year from this time. The parish is greatly indebted to friends of the Church in Boston for liberal contributions in its behalf.—*Christian Witness.*

Maryland.—*Episcopal Acts.*—Tuesday, May 4th, the Bishop visited King and Queen Parish, St. Mary's county, and confirmed 5 persons in Christ Church, Chaptico. He also preached and celebrated the Eucharist. The next day the convocation of the clergy of St. Mary's and Calvert counties was opened in the same church—the Bishop again celebrating, and the Rev. S. C. Kerr, of All Faith Parish, St. Mary's county, preaching the sermon. The Bishop preached after Evening Prayer the same day. Thursday, All Saints' Church, lately erected in the parish, was consecrated. The Rector, J. H. Chew, read the deed of donotion, and the Rev. J. M. Todd the sentence of consecration. The Bishop celebrated the Eucharist, and confirmed 8 persons. The Rev. Messrs. Abercrombie, Johnson, and Kerr, were present. One sick man was confirmed in private on Wednesday.

All Saints' is the third which has been built in this part of the parish. The site of the first is known only by the name of "Church-run," which has been given to a stream near which it stood. The second is said to have been built a hundred years ago, and was repaired in 1819, but it had become extremely dilapidated. The present is of frame, 50 feet by 24, and "17 feet pitch," [we do not understand this expression of The Church Times,] with an end gallery. The chancel is a semicircular apse, and has a vestry-room on each side. It has a grained ceiling, and contains an altar of a table form, a Bishop's chair, and four other seats, ranged stall-wise. The Pulpit and Lectern are in front, the former on the Epistle, the latter on the Gospel side. The chancel-rail and furniture are of walnut and wild cherry: they are not painted.

New York.—On Thursday morning last, the *Festival of the* Ascension of our Lord, and the Anniversary of the Consecration of Trinity Church in this city, there was a performance of divine service in that church, to mark, in a more especial manner, the return of so memorable an occasion. Morning Prayer was read by the Rev. Wm. Morris, Rector of Trinity School, assisted by the Rev. John D. Ogilby, D. D., Professor in the General Theological Seminary, who read the Lessons. The Ante-Communion was read by the Rev. Wm. Berrian, D. D., the Rector of the Parish, the Epistle by the Rev. Benj. Hale, D. D., President of Geneva College. The sermon, in every way appropriate, and in its character exceedingly interesting, was preached by the Rev. Benj. I. Haight, D. D., who is supplying the place of the Rev. Dr. Higbee, now in Europe, as an Assistant Minister of the Parish. The Holy Communion was celebrated and administered by the Rev. the Rector and the Rev. Drs. Ogilby and Haight, to about 200 persons, of the which 30 were clergymen. The Music on that occasion was, we believe, Dr. Hodges' Trinity Service, which was highly effective, and admirably executed. The congregation was large and respectable. The Vestry of the Church, the Students of the General Theological Seminary, the pupils of Trinity School, about 100 boys, had seats especially assigned to them. The *Sedilia*, on either side of the chancel, were filled by the clergy, habited in their surplices and stoles, which gave quite a Cathedral-like appearance to this beautiful Church.

New Jersey.—The Corner Stone of Grace Church, Newark, N. J., of which the Rev. John L. Watson, is Rector, was laid by the Right Rev. Bishop Doane, who also delivered the address on the occasion, on Monday the 17th inst. Among the clergy, the greater part of whom appeared in surplices, were the Rev. Drs. Wainwright, Ogilby, Barry, and Haight; Rev. Messrs. Henderson, Staunton, Fackler, Sherman, Peet, Loutrel, Thompson, Patterson, Tyng, Williams, Moore, Raskin, Watson, of the Diocese, Marcus, Spencer, Duffie, of New York, Hebon and Leeds of W. N. Y., and the Rev. W. J. Cromwell, of British Guiana. The Bishop's Address, which will, we hope, be published, was of the right order; it was full and forcible, well suited to an occasion so interesting and predictive of future good to the church.

South Carolina.—*Ordination.*—On the 9th April, at St. Philip's Church, Charleston, William Bell White Howe, was admitted to the holy order of deacons—presented by the Rev. C. Wallace, Rector of St. John's, Berkley, who also preached the Sermon.

Thanksgiving and Prayer-Day.—This day appointed in reference to late victories—was observed by all of the Churches in the city. The following was the Bishop's "Circular."

To the Presbyters and Deacons of the Diocese of South Carolina:

Beloved in the Lord—Your attention is invited to the following Order of Services for *Thursday*, the 6th of May next, the "*Day of Thanksgiving and Prayer*," appointed by "the Civil Authority" of our State.

I remain with respect and regard, yours, in "one Ministry,"

C. E. Gadsden, *Bishop of the Diocese.*

Georgetown, April 27th, 1847.

Order of Services.—The 7th Selection of Psalms. *First Lesson.*—2 Chronicles, Chapter xv. *Second Lesson.*—Matthew, Chapter xviii., from verse 21 to the end. Prayer for "Time of War," inserting after the word "Victory," these words—"*And grant that the blessings of Peace may be restored to us, and to all Nations.*" *Thanksgiving* for "deliverance from enemies." *Collect.*—That for the 5th Sunday after Trinity. *Epistle.*—1 Peter iii. Chapter, verses 8 to 13 inclusive. *Gospel.*—Matthew v. Chapter, verses 1 to 9 inclusive.

Consecration of "Emmanuel Church," Landsford, Chester District.—Morning prayer was read by Rev. Mr. J. Obear; the Lessons and the Sentence of Consecration by the Rector, Rev. R. S. Seely; the Ante-Communion and the Sermon, by the Bishop.

The church is a simple, neat building, on an elevated spot, about 6 miles from the Ford, over the Catawaba river, called Landsford, and 16 from the Court-house at Chesterville. It is 40 by 30 feet, ceiled, and raised from the ground by about 3 feet on granite pillars, and is capable of accommodating more than 200 persons. Its cost was about $400, and is quite creditable to those who have designed and executed it.—*Charleston Gospel Messenger.*

To Correspondents.

The great length of "B. C. F." is an objection to its insertion.

"Catholicus," and "Verbum Sat," are received.

"J. H. S., on the subject of Life Insurance, is unavoidably postponed until next week.

Clerical Changes.

The Rev. C. Donald Macleod, from Hyde Park, to St. John's Church, Huntington, Suffolk county, N. Y. Letters and papers to be directed accordingly.

The Rev. John S. Sabine has been received into the Diocese of Massachusetts by letters dismissory from the Bishop of Vermont.

The Rev. Edmund Embury, from East Bloomfield, to Brooklyn, L. I.

The Rev. G. W. Sill, from St. Paul's Church, Palmyra, to Hannibal, Missouri. Address accordingly.

The Rev. David Brown, having removed to Newark, New Jersey, requests that all letters and papers for him may be directed accordingly.

Married.

On the 12th inst., in St. Paul's Chapel, by the Rev. John F. Schroeder, D. D., Rector of the "Church of the Crucifixion," Richard Sill, to Miss Lucy L. Hill, all of this city.

On the afternoon of Ascension Day, at St. Luke's Church, by Rev. J. M. Forbes, the Rev. John Breckenridge Gibson, Rector of St. John's Church, Cohoes, to Frances Placidea, daughter of Col. J. B. Wood, of this city.

Notices.

☞ The stated annual meeting of the Board of Trustees of the General Theological Seminary of the Protestant Episcopal Church in the United States, will be held in the Sunday school-room, in the rear of St. John's Chapel, New York, on Wednesday, the 23d day of June, at 6 o'clock, P. M.

J. M. Forbes, Secretary, pro. tem.

New York, May 22, 1847.

BOARD OF MISSIONS.

The Annual Meeting of the "Board of Missions of the Protestant Episcopal Church in the United States of America," will be held at St. Bartholomew's Church, in the city of New York, on Wednesday, the 23d of June, at 9 o'clock, A. M.

P. Van Pelt, Secretary.

May 22, 1847.

☞ Religious services are conducted by the Rev. James Millett on Sunday morning and afternoon, at the usual hour, in the Military Hall, 193 Bowery, opposite Spring.

Contributions in aid of this church may be left with the Rector, (the Rev. James Millett,) at his house, 70 East 19th street, near 4th Avenue, or at 76 Varick street, daily, from 9 to 12 o'clock. A small communion service, a baptismal font, and the use of a seraphine, would be highly desirable.

New York, May 22, 1847—tf

The following notice, from the Bishop of Western New York, did not come to hand in time for The Churchman of last week:

SERVICES EOR THE DIOCESE OF NEW YORK.

Heving been requested by the Standing Committee of the Diocese of New York, under the authority given them by the Diocesan Convention, to perform Episcopal Services in that Diocese, where they may be needed in Churches which have not been recently visited, I hereby give notice that I shall, God willing, visit the following named places in Schenectady, Saratoga, Washington, Rensselaer, and Albany counties, at the times specified below, and that I shall be ready to perform such Episcopal services as may be desired of me. Such additional services for the parishes already visited, as I can render in connexion with this arrangement, will be cheerfully given if requested.

Future notice will be given of further services in other counties.

Thursday,	June	10th,	at Schenectady,	10 A. M.
“	“	“	“ Charlton.	3 P. M.
Friday,	“	11th,	“ Balston—ordination,	10 A. M.
Saturday,	“	12th,	“ Saratoga Springs,	10 A. M.
Sunday,	“	13th,	“ Glens Falls,	10 1-2 A. M.
“	“	“	“ Sandy Hill,	3 P. M.
Monday,	“	14th,	“ Fort Edward—cons'n,	10 P. M.
“	“	“	“ Schuylerville,	3 P. M.
Tuesday,	“	15th,	“ Stillwater,	10 A. M.
“	“	“	“ Scatikoke,	3 P. M
Wednesday,	“	16th,	“ Mechanicsville,	10 A. M.
“	“	“	“ Waterford,	3 P. M.
Thursday,	“	17th,	“ Cohoes—ordination,	10 A. M.
“	“	“	“ Lansingburgh,	3 P. M.
Friday,	“	18th,	“ Troy,	10 A. M.
Saturday,	“	19th,	“ N. York, Calvary ch,	11 A. M.
Sunday,	“	20th,	“ Harlem, St And'w's,	10 1-2 A.M
“	“	“	“ Astoria,	3 P. M.
Sunday,	“	27th,	“ Calvary, N Y, ord'n,	10 1-2 A.M
“	“	“	“ Float'g ch of Holy Com'r,	3 P.M.
Tuesday,	“	29th,	“ Tuckahoe—conse'n,	10 A. M.
Thursday,	July,	1st,	“ West Point, conse'n,	10 A. M.
Saturday,	“	3d,	“ Stockport—conse'n,	10 A M.
Sunday,	“	4th,	“ Hudson,	10 A. M.
Tuesday,	“	27th,	“ Morristown,	3 P. M.
Wednesday,	“	28th,	“ Ogdensburgh,	3 P. M.
Thursday,	“	29th,	“ Canton,	10 1-2 A. M.
“	“	“	“ Potsdam,	3 P. M
Friday,	“	30th,	“ Waddington,	10 A. M.
“	“	“	“ Norfolk,	3 P. M.

☞ The papers of the Diocese of New York, interested in the above services, are respectfully requested to insert this notice.

W. H. DeLancey,
Bishop of the Diocese of Western New York.

May 10th, 1847.

EMIGRANT STRANGER FREE CHURCH
OF
St. George the Martyr,
No. 429 (*corner of Howard*) Broadway.

This Church is designed to be a *Free Church* for the more immediate use and benefit of British Emigrants. Landing in this country, as strangers, they are often drawn entirely away from the fold of the Church of which they were members and attendants in their native land. They are not aware that the *American Church*, whose real principles and character they often hear misrepresented, is identically the same in Liturgy, Doctrine, Rites and Worship, with the United Church of England and Ireland, from whose bosom they have come: and, for want of this knowledge and proper spiritual guidance, they are sometimes led off from the care of the Church into strange pastures, and sometimes, even into the haunts of infidelity and vice.

The Services of this Church being those of the *Protestant Episcopal Church in the United States of America*, are intended to be available to all persons who desire to have the ministrations of God's Holy Word and blessed Sacraments. The seats are entirely free, open to the use of all who are willing to occupy them. Such families, therefore, whether English or American, as reside within the immediate vicinity, and are not in the habit of worshipping regularly elsewhere, are hereby most earnestly and affectionately invited to attend this church.

Divine Service is performed every Lord's day, in the morning at half-past Ten o'clock, in the afternoon at half-past Three, and in the evening at half-past Seven. The Holy Communion is administered on the first Sunday in the month, and on all Festival-Sundays throughout the year.

The Sunday School commences at 9 o'clock in the morning, and parents are solicited to send their children.

Moses Marcus, Rector,
Missionary to British Emigrants, and Chaplain
of the "St. George's Society of New York."

New York, May 22, 1847.

MARYLAND CONVENTION.

The Fifty-Ninth Annual Convention of the Protestant Episcopal Church in Maryland, will be held in St. Paul's Church, Baltimore, on Wednesday, May 26th, at 9 o'clock, A. M.

H. Colburn, *Secretary.*

May 22, 1847.

☞ St. Barnabas's Church, (seats free,) in 27th street between 2d and 3d Avenues, is open for Divine Worship every Sunday at 10 1-2 A. M, and 7 1-2 P. M., and for Sunday School at 2 1-2 P M. Regular services every Wednesday evening at 7 1-2.

All who are friendly to the support of *Free Churches* are respectfully invited to attend.

GRACE CHURCH, NEWARK, NEW JERSEY.

On Monday, 17th of May, if it please God, the Bishop of the Diocese of New Jersey, will lay the corner-stone of the new church. The Reverend Clergy, with their surplices, are requested to assemble at 399 Broad street, Newark, at half-past two o'clock, P.M. The ceremony will take place at three o'clock precisely.

May 8, 1847.

Emmanuel Free Church—Corner of Prince and Thompson streets.—This Church is now open for Divine service on Sundays at the following hours—10 1-2 A.M., 3 1 2 P. M., and 7 1-2 P.M.

This arrangement will continue until further notice.

May 1st, 1847.

Acknowledgments.

Domestic Missions.—Since his acknowledgment of the 11th May, the Treasurer has received the following contributions:

From W N Y, per Charles Seymour, Treas, a donation on Thanksgiving Day, through the Rev Geo Watson, $2; by a friend, by the hand of Bishop DeLancey, 10; Trinity ch, Geneva, 15 30; Grace ch, Utica, 60; St Paul's ch, Syracuse, 26 74; St Paul's, Oxford, 17; Christ ch, Manlius, 5; St Michael's, Geneseo, 7 32; Zion ch, Rome, 2 24; St John's, Honeoye Falls, 3; St Mark's, Le Roy, 5 75; a communicant of Grace ch, Lockport, for the Rev J Walker, Missionary at Rushville, Ill, 1; Trinity ch, Geneva, for Kentucky, 5—160 35; from the same diocese, Good Friday collections for the Jews, Trinity ch, Geneva, 25; St Mark's, Le Roy, 6; Grace ch, Utica, 13; Zion ch, Rome, 4 50; St Paul's, Syracuse, 7 58; Trinity ch, Watertown, 3; St Paul's, Owego, 2; Trinity, ch, Seneca Falls, 3; Christ ch, Manlius, 3; St Peter's Auburn, 8; St Andrew's, New Berlin, 5; Grace ch, Lockport, 7; Zion ch, Pierrepont Manor, 7; Christ ch, Oswego, 6 64; St Paul's, Oxford, 18, Zion ch, Greene, 3; St Paul's, Rochester, 6; Trinity ch, Utica, 7 08; Christ ch, Sacket's Harbor, 3; St Peter's, Bainbridge, 2; Christ ch, Guilford, 1—140 80; St Paul's, Sing Sing, N Y, special offerings, 5; Christ ch, Stratford, Ct. 5; Marshall, Mich, 12 50; collection, St Paul's, N Y, 103 08; additional to St John's, N Y, 2; Lyman Hanley, Christ ch, Fairfax, Va, 3; a member of St Andrew's, Phil, 10; Trinity ch, Plattsburgh, N Y, 10; St Luke's, Rochester, of which 26 is for the Jewish mission, 10; for Bishop Chase, —, and 8 for Texas, 103; a friend, per D Dana, jr, 1; Ohrist ch, Savannah, of which 1 is for Ill, 4 50; anonymous, for Jewish mission, 2; All Saints' parish, Frederick, Md, (Jews,) 28 88; St John's, Providence, R I, (Jews,) 27 51. Total, $618 62.

THOMAS N. STANFORD, Treasurer,
New York, May 18, 1847. 139 Broadway.

Foreign Missions.—Since his report of May 11th, the Treasurer acknowledges the receipt of the following amounts:—

From Christ ch, Stratford, Conn, 6; P F, Peekskill, avails of family mite box, 10; a member of St Andrew's ch, Phil, for Africa, 10; St Luke's ch, Rochester, for Constantinople, 27 50; general, 27 50; Mrs H B Ives, for education, China, 25. Total, 106.

J. SMYTH ROGERS, Treasurer,
281 Broadway.

For Building Church at Shanghai—From Peter G Stuyvesant, Esq, N Y, 100; a member of St Andrew's ch, Phil, 10. J. S. R.

New York, May 18, 1847.

Missionary Committee of the Diocese of New York.—The Treasurer has received since his report of 4th inst., the following contributions, viz:—

From St Paul's ch, Poughkeepsie, Rev A D Traver, 2 58; Trinity ch, Granville, Rev Moore Bingham, 4 26; Trinity ch, Plattsburgh, Rev Thomas Mallaby, 7; St Stephen's ch, New York, Rev J H Price, 30. Total amount, $43 84.

C. N. S. Rowland, Treasurer,
May 18, 1847. 55 Water street.

Chapel of the Holy Comforter—(*North River.*)—The subscriber thankfully acknowledges the receipt of $15, through T. N. Stanford, Esq., from St. Paul's church, New Haven, for the purchase of Dr. Berrian's Manual of Devotion for Seamen, or other suitable books.

Further donations for like purposes, will greatly facilitate the labors of the Missionaries in charge of the Floating Chapel for Seamen and Boatmen.

D. V. M. Johnson,
Floating Chapel of the H. C.

New York, May 15, 1847.

The Vestry of the Church of the Holy Apostles, thankfully acknowledges the receipt, from a kind friend of a handsome silver communion sett, purchased by contributions procured entirely by her own exertions.

Calendar.

MAY.

23. Whitsunday.—*Proper Psalms instead of the Psalms for the day.*
24. Monday in Whitsun Week.
25. Tuesday in Whitsun Week.
26. Ember Day.
28. Ember Day.
29. Ember Eay.
30. Trinity Sunday.

JUNE

6. First Sunday after Trinity.
11. St. Barnabas the Apostle.
13. Second Sunday after Trinity.
20. Third Sunday after Trinity.
24. The Nativity of St. John the Baptist.
27. Fourth Sunday after Trinity.
29. St. Peter the Apostle.

Advertisements.

THE MUTUAL LIFE INSURANCE COMPANY OF NEW YORK.
No. 56 Wall street.

Nett amount of accumulated premiums invested in mortgages and N. Y. State and City Stocks and U. S. Government, $376,282,20.

THIS Company is organized on the purely mutual principle, and its business is restricted by the charter to the insurance of lives, and granting annuities and endowments, and now ranks among the strongest and safest institutions in this country. The whole of the profits enure to the benefit of the policy holders. An extensive and prosperous business promises large dividends on the first division of profits on the 1st February, 1848, and persons now insuring will share in these profits if they survive that period.

The premiums are paid annually, semi-annually, or quarterly, if desired, and are as low as any American Company, and lower than the English, with a participation in the profits. Policy holders are secured by investments in bond and mortgages on real estate in the city of New York and Brooklyn, worth double the amount loaned thereon, and in stocks of the State and city of New York, and of the United States.

The transactions of this Company are on the cash principle; consequently the survivors of parties insuring with it will not be subjected to the heavy drawback of accumulated premium notes, reducing the benefit of the assurance to a small pittance.

Persons may effect insurance on their own lives and the lives of others. A married woman can insure the life of her husband, which will inure to her sole use and that of her children.

Pamphlets explanatory of the principles of Mutual Life Insurance, and illustrating its advantages, with forms of application, may be obtained at the office of the Company, 56 Wall street, or of any of its agents.

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Joseph Blunt,
Isaac G. Pearson,
William Barnewall,
William Moore,
Zebedee Cook,
Jonathan Miller,
Fitz Green Halleck,
Robert Schuyler,
Amos S. Perry,
Joseph Tuckerman,
Gidnon Hawley,
Wm. J. Bunker,
One vacancy.

MORRIS ROBINSON, President.
SAMUEL HANNAY, Secretary.
MINTURN POST, M.D., Physician to the Com'y.
JOS. BLUNT, Solicitor. 504 Broadway.
May 22—tf

PER HIBERNIA.

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Schunter's History of Rome.
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Address immediately, Rector of St. John's, Havre-de-Grace, Md., with name and references.

May 22—3t

A VALUABLE PAMPHLET.

Thoughts on the connexion of Life, Mind and Matter in respect to Education,
by J. P. Batchelder, M. D.

Contents:

Preface—Introduction—The Passions—Grief—Fear—Joy—Anger—Hope—Love—Government of the Passions—Activity and size of Organs—How to increase them—Education of the senses—Education of the Eye—Sight—of the sense of Hearing—Direction and situation of sonorous bodies—of the sense of Touch—of Dimension, Extension, Distance—of Weight—Pleasure and Pain—Appendix.

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m22:2t HERNRY KERNOT, 633 Broadway.

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May 22—3t$

MRS. MEARS, 784 Broadway, (corner of Tenth street,) New York, who has had the honor to educate the daughters of many of the first families of this country, whose names are with permission attached to her circular, is induced under their flattering patronage respectfully to notify, that in consequence of having increased accommodations for pupils, eight more young ladies as boarders, and a few more day scholars can be received into the establishment, which will complete the limit to which Mrs. Mears confines herself.

That the progress and attainments of her pupils are unsurpassed in solid as well as ornamental acquirements, and the foreign languages, (French being the language of the inmates of the establishment,) Mrs. Mears appeals with confidence to her numerous patrons.

☞ The summer term commences on the 7th of May next. May 1—1m.

LARGE STOCK OF ANCIENT AND MODERN THEOLOGICAL WORKS.

STANFORD & SWORDS, No. 139 Broadway, have recently added to their stock, extensive importations of ancient and modern Theological works, which they will sell on favorable terms. The clergy and others are invited to examine them.

Books imported to order by every Packet.

May 15.

Just Published, for May.

THE YOUNG CHURCHMANS MISCELLANY. A Journal for the Young, containing religious and instructive matter, and illustrated with choice Engravings. Small 8vo., 42 pp. Edited by Rev. J. A. Spencer, A. M., author of "The Christian Instructed in the ways of the Gospel and the Church." Published regularly on the first of every month, at 191 Broadway. Price, $1 50 per annum. July 11—yly

BOOK AND FANCY JOB PRINTING neatly executed at this office.

POETRY.

GENTLE WORDS.

A young Rose in summer time
  Is beautiful to me,
And glorious the many stars
  That glimmer on the sea.
But gentle words and loving hearts,
  And hands to clasp my own,
Are better than the brightest flowers
  Or stars that ever shone.

The sun may warm the Grass to life,
  The Dew, the drooping flower,
And eyes grow bright and watch the light
  Of Autumn's opening hour—
But words that breathe of tenderness,
  And smiles we know are true,
Are warmer than the Summer time,
  And brighter than the Dew.

It is not much the world can give,
  With all its *subtle art*,
And Gold or Gems are not the things
  To satisfy the Heart;
But Oh, if those who cluster round
  The altar and the hearth,
Have gentle words and loving smiles,
  How beautiful is earth!

COMMUNICATIONS.

For the Churchman.

TRACTS FOR THE SEASONS.

NO. CXIX.

Whitsun-Week, like Easter-Week, has its prominence in the Christian Calendar marked by the appointment of appropriate services for three successive days. The stupendous event which it celebrates suggests three heads of reflection which may be profitably divided between the three days. It afforded means for the first establishment of the Church. It was the commencement of that divine agency which is to secure for the Church universal prevalence in this world, and triumphant glory in the next. It was a manifestation of that divine illumination and grace which are necessary to make the members of the Church faithful to her here, and meet to partake of her glories hereafter.

Whit-Sunday.

The coming down of the Holy Ghost on the day of Pentecost afforded means for the first establishment of the Church, in other words, of the Gospel.

When we consider the circumstances under which Christianity commenced—that its Founder was a Man of humble birth and station, and His immediate aiders men of low and despised ranks in life, and deficient in all the ordinary means of influence in the world—that the religion they preached opposed the prejudices, the favorite habits, the cherished desires, the political interests and views, the religious and moral principles, and the intellectual and spiritual pride, of the whole community, Jews and Gentiles—that they were all subjected to cruel persecution, and all but one put to cruel deaths—that neither they, nor their followers for several hundred years, used any forcible means to promote their cause: when we consider these circumstances, for the truth of which we have abundant testimony, in addition to that of Christians themselves, sound reason at once comes to the conclusion, that this religion could not have made its way in the world without supernatural aid. Such aid was manifested in the great event now celebrated. It was the fulfilment of Christ's promise to His apostles to send them the Holy Ghost for their direction, assistance, and support. His influences were at once experienced in communicating to them supernatural knowledge, enduing their souls with extraordinary courage, zeal, and perseverance, and conferring on them ability to do miraculous works. Some such means of operation were obviously necessary to secure for their great object any measure of success. Let the candid objector to Christianity tax his ingenuity to the utmost to account for the establishment of that religion, under the known circumstances of the case, by any *ordinary* means. Then let there be laid before him a plain statement of the event of which the Church cherishes the memory in her Whitsuntide celebrations. It is required of him merely that he be not an Atheist—that he believes there is a God, all wise, powerful, and good. The event alluded to is presented to his regard as a fact supported by reasonable historical evidence; never doubted in the Church since the day on which it was publicly declared to have transpired; held to be a fact from nearly the same day by large numbers, every where, of the most intelligent men, and for more than fifteen hundred years, by the whole civilized world; and the witnesses testifying to which from personal knowledge, twelve in number, all evinced their sincerity by cruel sufferings, and all but one by martyrdom. To this fact his attention is called as a special dispensation of the wise, powerful, and good Being in whom he professes belief as God, whereby were furnished means, more adequate than His ordinary gifts and operations, for establishing a religion which He was thus pleased to avouch as approved by Him. There can, of course, be nothing in all this beyond the power of God, or beyond any antecedent probability, more than in the ordinary gifts and operations whereby God confers ability on man.

Now let the objector, in the fair exercise of the reason by which he professes to be guided, and duly considering what ordinary means the first Christians possessed for propagating their religion, connected with the indubitable fact of the progress of that religion having been opposed by frequent bitter persecutions for three hundred years, refer to any and every other account of the early spread and establishment of the Gospel, which he, as a philosopher, will think entitled to respect; and then say, Which is the most probable account, the most to be relied on by an intelligent and honest mind; such a one as he may thus gather, or the history of the great Pentecostal exercise of divine power and interposition? True philosophy will always seek an adequate cause for a known effect. The Christian fearlessly submits his religion to such an application of this principle as commends itself to sound reason. All *its* demands will be satisfied by Christianity; and it will plead, in every honest and sincere heart, for the holier principle of Christian faith; and both will unite to interest the affections, as in the facts and teachings generally of the Gospel, so now especially, in the great fact of the descent of the Holy Ghost on the ever memorable occasion when the apostles were all "with one accord in one place;" whereby, when that eventful meeting was dissolved—the *one accord* still remaining; though *many places* soon received them—wonderful growth and increase were given to that religion which only satisfies the reason, gives pure and profitable guidance to the life, responds faithfully to the affections, and fills the virtuous hopes, of man.

Monday in Whitsun-Week.

The commemoration of this coming down of the Holy Ghost, as it draws our grateful and reverent attention to the means mercifully put forth by our Heavenly Father for securing the first establishment of the Church, so also does it to those which are to secure its universal prevalence here, and its eternal glory hereafter.

It was our Saviour's gracious promise that He would be "with" His Church "always, even unto the end of the world."[*] That His presence by His Holy Spirit is essential to preserve the purity, unity, and welfare of the Church, and indeed to secure its continuance, is obvious on every page of the New Testament. The whole Bible, too, teems with prophecies and promises of the enlargement of the Church until it becomes co-extensive with the earth, and embraces all who, in every place, enjoy the privilege, and are subject to the responsibilities, of intelligent and moral faculties; and with the setting forth of the mighty power of the Holy Ghost as that by which this glorious end is to be accomplished.

Extraordinary, and peculiarly adapted to the then existing exigencies, as was the signal interposition of divine grace now commemorated, it is also to be regarded as an earnest of those constant gifts of the Spirit, which, adapted to the various circumstances and necessities of the Church, are to preserve and nourish her to the end of time, and to enlarge her borders until they cover the earth.

All the operations of the Spirit, however, which are effected through human agents, are, of course, in the unity and consistency of the divine dispensations, made to harmonize with the nature and condition which God has assigned to man as a moral and responsible free agent. Their being vouchsafed or withholden, is governed in part by his improvement, neglect, or abuse of them. As far as ordinary means are sufficient for mitigation and remedy of evils brought upon the Church by the sinfulness of men, its whole history has evinced a remarkable interposition of divine presence and control. This has appeared in the preservation, through its grossest corruptions, of the divinely inspired Scriptures, and the divinely constituted and commissioned ministry. No ordinary means could have supplied the loss of either of these. Such means are, and have been gloriously shown to be, when applied through agents moved by honest and holy hearts, and zealous and enlightened devotion, sufficient for remedy of corruption in doctrine and morals, superstition in piety, and similar departures from the integrity and purity of evangelical religion. But had the Bible or the Ministry ever been lost, a supernatural and miraculous interposition of divine power, like that which first gave them, would be essential for their restoration.

Notwithstanding, then, the extent to which the sinful tempers and affections of the members of the Church have been allowed to go in bringing corruptions into her, such as events have proved that the abiding grace of God, that which, in all ages, has had its abode, and produced its blessed influences, in more or fewer of her members, was sufficient to remedy; the Christian delights to see, as in these earnests of the Spirit's presence, so also in the unbroken preservation of the Scriptures and the Ministry, evidence of the fulfilment of the Saviour's promise to be always with His Church. This encourages his faith in the continuance and increase of the operation of that promise, in bringing all who are called Christians unto faithful profession of the *one religion* of the Scriptures, and humble and devout waiting on the *one Ministry* which Christ commissioned, and has mercifully preserved; in the enlargement of the Church, thus purified and consolidated, until it cover the earth as the waters cover the sea; in its continuance to the end of time; and in its advancement to everlasting glory in heaven.

Bearing in mind the fundamental truth that the execution of the most stupendous designs of Providence is through the instrumentality of means, and that man, as a moral agent, is made an instrument in the accomplishment of God's purposes respecting him, the Christian finds devout satisfaction, and spiritual edification, in reflecting that *he* may be one through whom will be effected God's glorious and comprehensive plans of grace and mercy to His Church. His faith will be rendered more firm and lively, his devotion more ardent, and his exertions more uniform and zealous, by his humble desire to do what God may enable him to do in so holy and so great a work. To disseminate the genuine principles of the Gospel; to preserve the primitive integrity and purity of the Church, bring men to a knowledge of it, and urge them to the duty, and furnish them with the means, of being united to it; and to aid the Church in its legitimate peculiar work of promoting the cause of Christian knowledge, piety, and virtue—are objects dear to the heart of the true Christian, and vital parts of devotion to his God and Saviour, to which he will gladly and liberally give, according to the proprieties and claims of the station, and the measure of the means, which HE has assigned to him, his time, his substance, and his services.

The same Holy Ghost who, as at this time, afforded, in miraculous manner, the means requisite for the *first establishment*, ever waits to supply the willing and zealous friends of the cause with those which, duly improved, will be effectual to the maintenance of the *purity* and *integrity*, of the Church, and to its *preservation* and *enlargement*. A miracle to this end is not indeed to be expected. But if her ministers and members would faithfully and devoutly contribute what they might to her efficiency in spreading the Gospel, the accompanying measure of divine grace, ever proportioned to the Christian zeal and exertion of the moral agents by whom it operates, might be confidently hoped to present a spectacle, which, compared with the progress that great work is at present making, would seem almost like the renewal of the rushing mighty wind, and the cloven tongues of fire, now the subjects of Christian commemoration. If those who love the Lord, and love His Church for His sake, would faithfully pray and strive for this glorious consummation, we might hope for a hastening of the time when Zion would become the joy of the whole earth; "the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth; the Gentiles see" its "righteousness, and all kings" its "glory;"[*] "the remnant of Jacob return unto the Mighty God,"[†] whom their fathers rejected in the person of His Son; and all, from the rising of the sun, even unto the going down of the same, be baptized into Christ.

Tuesday in Whitsun-Week.

All efforts to be instrumental in perpetuating and enlarging the Church first established through the miraculous influences of the Holy Ghost, must, if we would entertain a reasonable hope of their success, be connected with an humble and devout reception and faithful improvement of those ordinary influences of the same Holy Ghost which are necessary to that personal piety of her members on which her prosperity and welfare so essentially depend.

That "the sons of God" are they who "are led by the Spirit of God;"[‡] that to "walk in the Spirit" is the only way to avoid fulfilling "the lust of the flesh;"[§] that "the renewing of the Holy Ghost" is indispensable to salvation;[‖] and that all sound religious and moral duty is "the fruit of the Spirit;"[¶] are teachings of Scripture connected with the great cardinal truth that pure religion and morals can exist in the heart and character of a man only by their being under the influence of the Holy Ghost. Enough—alas! and much more than enough—is known to every reflecting person, of the frail, feeble, and corrupt state of man's heart by nature, to show the accordance of this doctrine with right reason. Unfortunately, however, the pride of that heart, by efforts at knowing more, and explaining farther, than God has given ability, has involved the doctrine in fictitious difficulties, not a little detrimental and perilous to the Christian character and hopes. Judgment, weak as presumptuous, is passed upon the doctrine as infringing on human free agency and accountability; and hence flow two unchristian results. On the one hand, the doctrine is, on that account, denied as irrational and unnatural; while, on the other, the same supposed inconsistency being admitted, the doctrine is retained to the sacrifice, at least by fair inference, of the principle of man's free agency and accountability. On both sides, therefore, opposition is raised to the truth as it is in Jesus. A fruitful source of these departures from that truth is found in erroneous views of that branch of the subject which relates to *preventing grace*, or that spiritual influence which, *going before*[*] any act of man's own mind, is necessary to incline the heart to good, and enable one to commence the religious life.

At every stage of our inquiry and meditations respecting the dealings of God's grace with man, it is indispensable to a right appreciation of the Gospel, that we bear in mind the great Scripture truth that human free agency and accountability are therein constantly recognized. Any theory or system which neglects or denies this, must, on that very account, be unscriptural and untrue.

Man, when in paradise, abused his moral agency to the wilful incurring of that loss of his primitive purity and innocence, and their exalted privileges and blessings, and of the curse thence following, which is denominated the fall. Thus, by renouncing his allegiance to God, he forfeited that illumination, guidance, and aid of divine grace, whereby he was enabled to preserve his innocence; and having yielded to the temptation of the devil, he subjected himself to that counter influence of this spirit of darkness, of which the only tendency is to involve the heart and life in sin, and bring on its dreadful consequences in time and through eternity. For his relief, the gracious plan of redemption was formed. This restored to him so much of the influence of the Spirit of God as made him again a moral agent, placed him again on probation for heaven, and again enabled him to direct his moral agency to choosing the good and refusing the evil. This redeemed nature has been transmitted to all the posterity of our first parents. We accordingly find it clearly set forth in Holy Scripture that all men were redeemed by Jesus Christ, and that all men are therefore called on to believe, repent, and do good works. This would not be the case, if any had not the required ability to obey the call. But all that is good in thought, word, and deed, and therefore the will and ability thus to obey, is the effect of the Holy Spirit's influence on the hearts of moral agents. Any system which contradicts or neutralises these scriptural views, cannot be evangelical.

Confirmation of this Gospel view of the subject is found in the conscience of every candid and reflecting person. Who can say that he is under any positive constraint to sin—that his offences are not *wilful*—that they are of *necessity*, and not of *guilt?* What sinner is there who, from a sense of the ingratitude to God involved in his sins, and from relentings towards more worthy conduct, never has a wish to be better, and a desire to reform? These being good emotions can come from no other source than the influences of the Holy Ghost, restored to fallen man by virtue of his redemption. They are calls of the Spirit, which man has ability given him to obey—gracious workings of the Spirit, which he can improve.

Such operations of the Holy Ghost come through various mediums. Sometimes a dispensation of Divine Providence, sometimes a passage of Scripture, or other good book, sometimes a striking religious solemnity, sometimes the preaching of the word, is the means blessed. It rests with men to stir up the gift that is in them, by improving such calls to the proper direction of their moral agency.

Thus without the grace of God we can do nothing. By that grace, given to all in sufficient measure for their entering on the way of life, and the work of their salvation, all may do this. For their *going on* in this way and work, there are appointed various means whereby is to be obtained that co-operating and furthering grace, which is thereunto essential. Whoever faithfully seeks this, humbly depends upon it, and diligently improves it, will be led by the Spirit of God. Following His direction and guidance, he will be enabled to go on unto perfection, be preserved unto the coming of our Lord Jesus Christ, and be kept by the power of God unto salvation.

The Holy Ghost, whose influences are thus necessary for the proper and successful direction of our moral agency, vouchsafes them in various ways and measure. The ordinary and divinely appointed *mode*, is through union and communion with the Church, devout attendance on the ministrations of its priesthood, holy reading, meditation, and devotion, and constant solicitous care for the consistent regulation of the heart and life, by adhering to all the obligations of that covenant of God into which our baptism furnished admission. Ordinarily the *measure* of the imparting of the Spirit's influence, is on the principle, clearly set forth in Scripture, of *growth in grace*, a gradual increase, from the first movement of the heart towards goodness, onward "unto the measure of the stature of the fulness of Christ." There may indeed be, and doubtless sometimes are, cases in which the effectual grace of God comes with more than ordinary fulness and force; but the Scriptures do not authorize us in expecting or depending upon this. If the still small voice be slighted, we have no right to look for the wind, the earthquake, or the fire. The whole history of religion, too, bids us beware of the facility with which great suddenness and force of apparent spiritual influence, beyond the ordinary operation of means, may blend itself with causes and appliances, and with purposes and deeds, at utter variance from the Gospel. That all things be done decently and in order, is a precept of the Holy Ghost, God's own vouchsafing to comply with which, in both providence and grace, should attract our reverent and grateful notice, and which should be scrupulously observed as a part of that measure of spiritual character and conduct which is enforced in the divine precept, Be ye holy, for I am holy.

The only evidence that we are led by the Spirit of God, that we can give to others, the only one that should satisfy ourselves, and one indeed that should perfectly satisfy us, is the manifestation of the fruits of the Spirit in our hearts and lives, our passions, dispositions, and tempers, in the meekness and benevolence, the sincerity and fidelity, the devotion and piety, the reception of the faith, and observance of the commandments and ordinances of the Gospel, which make up the character of the true Christian. If these things be in us and abound, we may rest gratefully assured that the Holy Ghost has changed and renewed our hearts, and is carrying us forward in the way that leadeth unto life.

B. T. O.

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[*] St. Matthew xxviii. 20.

[*] Isaiah lxii. 1, 2.

[†] Isaiah x. 21.

[‡] Romans viii. 14.

[§] Galatians v. 16.

[‖] Titus iii. 5.

[¶] Galatians v. 22. Ephesians v. 9.

[*] The proper meaning of the word preventing.

For the Churchman.

Mr. Editor,—The following remarks by the Courier and Enquirer on one of the minor indecencies of "*The Anniversaries*," reminds one of the worthy lady, who, referring to a style of preaching which is often cantingly termed, powerful, faithful, pointed, giving no uncertain sound, &c. &c., exclaimed, *O how these ministers do swear!*

> "We do not like to meddle with what perhaps, is none of our business; but there is one such doubtful point upon which we have a word to say. Sundry paragraphs are floating about the press, from some clerical pen, strongly condemning the habit of using exaggerated forms of expression, or semi-profane exclamations, such as *good heavens; gracious*;—&c. &c. This is well enough, and eminently proper, both in point of taste and morality. But we have noticed at some of the *Anniversary* meetings a proneness, on the part of certain reverend speakers, to forget these precepts, and in the height of their fervid eloquence, to use expressions which a much less rigid rule than that given above would very pointedly condemn. We heard a clergyman yesterday, for example, speak of some evil as one of the worst *on God's Earth*;—of some agency as the most efficient *under God's Heavens*;—of something else, being as black as *Hell*;—of the *devilish* mischief caused by bad books, &c. &c.
>
> These expressions may, perhaps, be justified on religious principles; but they can scarcely be reconciled with the rigid exactions of the clerical precept noticed above."

Advertisements.

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JOHN DOYLE, Bookseller,
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April 17.

YOUNG LADIES' EDUCATION.

MR. AND MRS. J. LIVINGSTON VAN DOREN would inform their friends, former patrons, and the public, that they are again prepared to receive into their family a limited number of young ladies as pupils. No day scholars. Situation, a beautiful country seat, near the village of Jamaica, Long Island, and within 40 minutes of the city of New York by the L. I. Rail-road. *Terms*, $125 for Board, Tuition, &c. for a session of five months, payable in advance. Ornamental branches at the charge of their respective Professors.

April 24 8t$

CHURCH SCHOOL FOR YOUNG LADIES,

Under the supervision of the Pastor of the Church of the Holy Communion.

Miss. A. AYRES, Principal.

THIS School will be opened on the 14th of May, at No. 54 Twenty-first street, N. Y. As its name indicates its character, it may be sufficient to state that together with careful instruction in all the branches of a complete female education, a leading object of the school will be to train the pupils in the principles of our most holy Faith, as set forth in the Book of Common Prayer. In accomplishing this, it is purposed to adopt the system hitherto pursued at St. Paul's College, as far as it can be applied to a day boarding school for girls.

The plan of the school is, to take charge of the pupils during the whole of the day, in order that they may prepare their lessons under the direction of their teachers, and have the advantage of their company also in their hours of recreation.

The number of scholars is to be limited to twenty-five, and though none will be received over 12 years of age, there will be no facilities wanting to finish the education of all who may enter.

Further information respecting the school may be obtained from the Rev. W. A. Muhlenberg, D.D., and (until the 1st of May) of Miss Ayres at her present residence, No. 134 Thompson street, any Saturday morning, between the hours of 12 and 2. She would also refer to the following gentlemen, whose daughters have been under her care as private scholars—

L. M. Hoffman, Esq., W. F. Cary, Esq.,
W. H. Aspinwall, Esq., J. H. Swift, Esq.,
Gov'r. M. Wilkins, Esq., R. B. Minturn, Esq.
March 13. Hamilton Wilkes, Esq.

HENRY STREET GRAMMAR SCHOOL,

G. P. QUACKENBOS, A.M., Rector.

THIS INSTITUTION will open on Monday, May 3d, in the building adjoining All Saints' Church, No. 292 Henry street, and is designed to supply the Eastern portion of the city with a good school, where pupils will be received at all ages, and thoroughly fitted for commercial pursuits, or an entrance into any class in College.

The situation of the school possesses every advantage: the yard is spacious, and a gymnasium has been erected in it, to which all are admitted free of charge. From time to time familiar lectures are delivered by the Rector, on various interesting subjects connected with History, Biography, the Natural Sciences, &c.; in a word, no pains are spared to interest the pupil in his studies.

Parents in search of a good school are respectfully requested to call for a circular at Messrs. Clark & Austin. 250 Broadway; or to have a personal interview with the Rector, on or after May 3d, at the above direction, before that time at 61 Henry street.

REFERENCES.

N. F. Moore, L.L. D., President of Columbia College; Professor Anthon, Columbia College; Professor Renwick, Columbia College; Professor Lewis, N. Y. University; John Oothout, Esq., President of the Bank of New York; John Miller, M. D., 186 East Broadway; Rev. John McVickar, D D.; Rev. W. E. Eigenbrodt; Rev. Benjamin I. Haight, D.D.; Rev. J. F. Schroeder, D.D.: Rev. J. M Forbes; Rev. Isaac Ferris, D.D.; Rev. Lot Jones; Rev. John Knox, D.D.; and many others.

April 17—3t$

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Fronting on Washington Square.

MESSRS. HUBBS & CLARKE, have removed their Institute to the new building they have erected for their School, on the corner of Fourth and Macdougal streets, fronting on Washington Square. The location is central and pleasant, and easy of access from all parts of the city.

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March 6—tf

MR. YOUNG'S

ENGLISH AND CLASSICAL INSTITUTE,

No. 1 Abingdon Square, corner of Bank st.

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In addition to a thorough course of English and Classical instruction, the principal modern languages, drawing, vocal music, &c., are taught by competent instructors.

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Circulars containing particulars, references, &c., may be had till 1st of May at 88 Fourth street.

March 27—tf

BOARDING and Day School for Young Ladies, at West Farms, Westchester county, New York.

The Spring Term will commence on the 12th of April, at which time Mrs. Wilkins will again be ready to receive a limited number of pupils as boarders. Those parents who may favor her with the care of their children may be assured that every attention will be paid to their happiness as well as to their education. The village of West Farms is healthy, and at the convenient distance of eleven miles from New York, from which place it is rendered easy of access by the Harlem Rail-road and stages from Morrisania.

For particulars apply personally, or by letter, addressed to Mr. Isaac Wilkins, West Farms.

Circulars may be obtained at the Churchman office, 12 John street. Feb.27—tf

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April 3.

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September 5—yly WILLIAM ASHKETTLE.

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THE subscribers keep constantly on hand an assortment of Pulpit Trimmings, consisting of Satin and Worsted Damasks, Silk Velvets, and Plusors, with an assortment of Silk Tassells, Fringes, Gimps, and every other article required for Pulpit Trimmings.

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February 27—yly

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May 15.

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May 1—6t$

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☞ As only 250 copies of this valuable work are printed, early application is necessary to prevent disappointment.

May 8—2t

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No. 60 FOURTH AVENUE,
(between 20th and 21st streets.)

THE Summer Term of this establishment will commence on May, the 8th inst.

References may be made to the Right Reverend the Bishops of New York, New Jersey, and Massachusetts; the Rev. Drs. Berrian, Ferris, Higbee, Matthews, Seabury, Taylor, and Wainwright; the Rev. Messrs. Balch, Carter, Forbes, Haight, Southard, and Price; James B. Elliman and Brother, and J. H. Hicks, Esq.; Messrs. Standford & Swords, and Bartlett & Welford, New York.

May 1—4t$

MRS. VREEDENBURGH'S School for Young Ladies at New Brighton, Staten Island, N. Y., will re-open for the reception of pupils on the first Monday in May, and com prises a thorough course in all the branches of an English education.

Terms for board and instruction in all the English branches, $150 per annum—extra for French, Italian, Spanish, Dancing, Drawing, Music, u dse of pinao.a

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IT may be obtained for 175 dollars if applied for soon. It is full toned, and of sufficient power to fill a church hat will contain 4 or 500 persons. If the price is agreeable, further information may be had by application at the office of the Churchman.

April 24—2t

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THE subscribers would respectfullly inform Building Committees and members of churches that they are prepared to execute orders for Cushions, Lining and Stuffing of Pews, Benches, and making Furniture for, and Trimmings of, Pulpits and Desks, of every kind of material used for the purpose, of different styles, at moderate prices, and at the shortest notice.

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March 6—tf

PEW TO LET.

PEW No. 77, Middle Aisle, St. John's Chapel.—Apply to WILLIAM B. BALLOW,
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